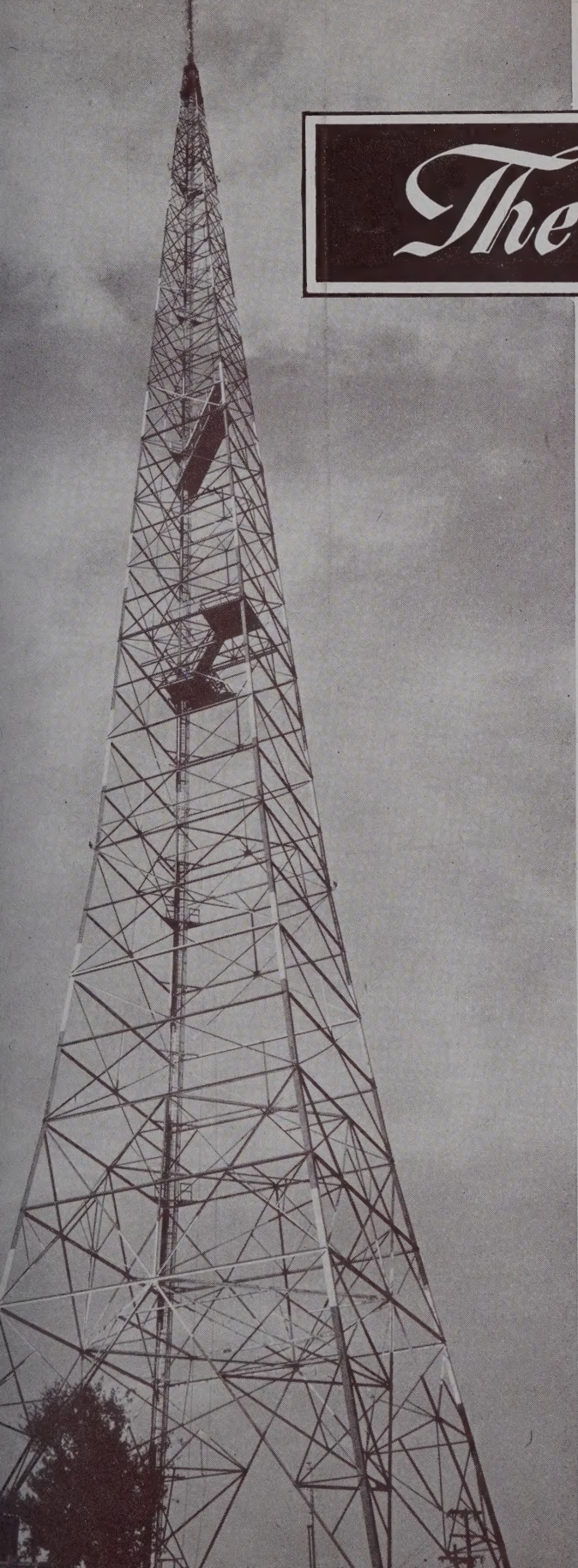

Duplicate

The Pastor

More Stately Towers

Thomas H. Marsh

The Retirement Rule Should Be Revised

H. T. Freeman

Help for the Problem Drinker

G. H. Gehrmann

NOVEMBER, 1955

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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THE COVER: Reaching high above the city of Nashville, Tennessee, is the WSM television tower. Its height is symbolic of the influence television is having today. See "More Stately Towers," by Thomas H. Marsh, p. 2. Photo by Tim Harden.

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Your Right to Say It

ERTY OF THOUGHT IS THE LIGHT OF THE SOUL"—Voltaire

jor Issue

R: Your article on desegregation ion of the churches in the Septem- e is very informative and compre- . This required a good deal of re- I am sure.

are to be commended for giving us cellent article, especially in view fact that segregation no doubt will of the major issues confronting es to the next Methodist General nce. . . .

M. EVERETT DORR
ty Methodist Church
Moines, Iowa

nia Conference Action

R: Your report on desegregation in ptember issue is a helpful compi- of actions across the country. I trust ost of your information is correct. er, your reference to the action Virginia Annual Conference is er- s.

spect your source of information *hristian Advocate,* which was also ct in its report. This fact Doctor as since admitted.

rence to the Virginia Conference l will show you that the action our nce took last June was only to on an *excerpt* from the statement theastern College of Bishops. This t included no reference to the ju- ional system! Our conference took ion regarding the jurisdictional sys- t did vote down a memorial asking (Central Jurisdiction) be retained. se change your tally of southern ences recorded in favor of keeping ntral Jurisdiction!

J. W. REYNOLDS, JR.
e Spring Methodist Church
noke, Va.

cts to Whitney's Article

TOR: Let me object to the publication e article, "Interwoven Communion " [Oct., p. 29], by Leroy M. Whitney. begins by saying, ". . . never having h time for both the usual service he ritual of the Lord's Supper. . . ." irections for the use of the Methodist declare (page 523, *The Methodist al*): "The following order has been red to take the place of the regular of morning worship."

l by what authority does he make nvitation (page 528, *The Methodist al*) into an "Invitation to Worship"? age 522 of the hymnal is the clear nent: "We call upon our ministers ake faithful use of the forms and s here provided, without other devia- han is here indicated."

hop William C. Martin wrote in 1951: "We have an order of worship. That fact does not appear to be generally known among Methodist pastors. . . . No defense will be required for the statement that for accuracy of Christian concept and for beauty of expression, the Ritual of the Methodist Church is not surpassed in the realm of liturgical literature. It came to us through a long and honorable lineage and in the revised form has been put into such harmony with the fuller understanding of Christian truth that it can be followed without inner reservations."

NEYLAND HESTER
First Methodist Church
Lancaster, Tex.

Leave This to Experts

EDITOR: I wish to make strenuous objection to Leroy M. Whitney's "Interwoven Communion Ritual" . . . on three counts.

First, because of the structure of his service. All eminent historians of the liturgy agree that there is nothing sacrosanct in particular ritual words nor in particular ceremonial action, but most agree with Dom Gregory Dix in his monumental *The Shape of the Liturgy* (Morehouse-Gorham Co., $10.00) that all enduring services have preserved the basic structure of the whole in four essential parts, always in the same order, and that these are biblically based on the record . . . *he took bread, and blessed* it, *and brake, and gave it to them* [K.J.V., Luke 24:30].

These four actions are the *offering* (which includes not only the money gifts but, even more essentially, the bringing in or the uncovering of the elements; for we are symbolically offering the Eternal Sacrifice of Christ in lieu of our insufficient and sinful offerings of self); the *blessing* (which includes the Sursum Corda, Vere Dignum, Preface and Sanctus, Prayer of Consecration, and Prayer of Humble Access . . . as these are all fragments of the primitive eucharistic prayers of blessing, which were long and included everything from the creation to the life eternal, and incorporated, as does our Prayer of Consecration, the Words of Institution); the *fraction* (the breaking of bread and/or other manual acts); and the *distribution* (or Communion proper).

Now, we find that there is no proper offering unless the uncovering of elements, which Brother Whitney locates after the Consecration. His elements "enter" after they are blessed, which is logical nonsense and symbolic confusion. His blessing is garbled, with some parts displaced until *after* the distribution. There is no indication of fraction. . . . His money *offering* is separated from the uncovering of the elements (a thing which should never be done as both are related to the same historic action), and the altar is not utilized in this, unless one considers the altar rail a part of the altar, a common idea in Methodism but again symbolically confusing.

Second, because of his motivation, which is to control the time. Have we gone so far afield that getting a service to fit into an hour by the clock, even on this holy occasion, is of more consequence than preserving this time-tested sacrament as an effective channel of grace?

Third, because of his careless exercise of liberties with the Discipline of his church. Our Orders of Worship for morning and evening are merely *urged* upon our pastors, and there is room for judicious experimentalism (though I wish such experimentalism were encouraged only upon those who have demonstrated unusual proficiency in this field. . .). But with ritual observances, it is a different matter.

In the ritual [Discipline, page 501] our rubrics declare, "We call upon all our ministers to make faithful use of the forms and orders here provided, without other deviation than is here indicated." Surely, this is wise. General Conference chooses with care our most expert liturgists for its Commission on Worship and the Fine Arts; why should confusion be created by individual pastors who think they "have a better idea" than the experts?

DAVID L. TAYLOR
First Methodist Church
Galena, Ill.

A "High Church" Party?

EDITOR: . . . I have received a good many favorable letters with regard to my article ["Administering the Sacraments," Sept., p. 27], some of which are, amusingly enough, "high church" to use a phrase which several of their authors use about themselves. I did not know that we had a high-church party in our church and would hesitate to be a part of it, although I have always emphasized a proper order and dignity in the Sunday service.

Your own article on social legislation on the segregation issue in the church was well put together, and this is to state one man's appreciation of it.

HARRISON DAVIS
First Methodist Church
New Rochelle, N. Y.

Helps Pastors

EDITOR: . . . I have subscribed to THE PASTOR for a number of years and I look forward to it each month. You are meeting a real need in the daily life of every pastor who subscribes.

Thank you for the wonderful job you are doing in publishing THE PASTOR, and may the Lord continue to bless and prosper you as you endeavor to help those of us who find so much help from your efforts.

WALTER M. SAWN
Methodist Church
Sea Isle City, N. J.

EDITOR: Your magazine is one of the finest in Methodism. I'm proud to be a subscriber.

FRED M. REESE, JR.
Gilbert, S. C.

More Stately Towers

A restudy of the church's use of mass communication, particularly radio and television, seems in order.

By THOMAS H. MARSH

THE THREE tallest structures in the world are television towers.

The tallest of the three was built by Station KWTV, Oklahoma City, and stands 1,572 feet above the ground. The second tallest structure is being completed in Dallas, Texas, and is only fifty feet shorter than the one in Oklahoma City. New York City comes in third with antennas on top of the Empire State Building which are fifty feet shorter than the Dallas tower.

Are these gigantic towers symbolic of the influence they are bringing to bear on our cultural pattern? Approximately thirty-three million television sets are now in operation in American homes, and there are trends of action which are bound to bring about even more television watchers.

For example, Hollywood has stopped shuddering at the thought of television, and is now putting some of its "know-how" into the production of films for this new medium. Many top actors are beginning to work in television along with radio. Better acting and better production are sure to help win larger audiences.

There is also a tendency for television to follow the pattern of radio as to the number of sets in a home. Wayne Oliver stated in a recent Associated Press release that from 3 to 5 per cent of the homes which have television sets have more than one. More and more people are keeping their old sets instead of trading them in when they buy a new set. The greater the number of sets in operation the greater is the audience potential.

The 1955 edition of *Motion Picture and Television Almanac* states that the average TV family "spends 4.77 hours per day looking at their sets." This figure was established as a twelve-month average from May 1952 to April 1953.

George C. McConnaughey, chairman of the FCC, stated recently that in July, 1952, there were 108 TV stations in operation, but in the short span of time since then the number increased rapidly and there are at present over 425 stations in operation.

The American public has invested over ten billion dollars in TV receiving equipment, while advertising, set sales, and servicing runs close to four billion dollars a year. McConnaughey estimated that 90 per cent of the people in America are now within service range of at least one TV station and 75 per cent are within range of two or more stations.

Production of programs in color and mass production of color sets are other stimulants toward adding additional viewers. It has been estimated that a recent color showing of "Peter Pan" had a viewing audience of sixty-two million! Even if this figure is exaggerated, the potential audience of television is almost alarming.

Radio Still Potent

Now that television has become such a giant in the communications industry, the influence of radio is sometimes discounted. There are those who say that television will replace radio in the communications industry, just as the automobile replaced the horse and buggy in the transportation industry. What are the facts?

No one can predict exactly what will occur in the future, but present information does not justify the belief that radio has a short future. When a second child is born into a home it does not mean that the first child is being replaced. It is likely to mean that the first child will receive less attention than he received when he was the only child in the home.

Present facts bear out this analogy in regard to television and radio.

During 1954 Alfred Politz Research, Inc., was commissioned to make a study of radio listening in areas covered most densely by television. The survey used personal interviews covering a probability sample representing nearly sixty-two million people. Within the area studied 72 per cent have TV sets. It was discovered that they also have radio sets, ranging from one to seven in each home, and nearly thir million have radios in their cars.

The crucial question was, of did they listen to their radios interviews brought out the fac approximately fifty million lis used their radios just a little three hours daily. Over three indicated they were going to bu radio sets before the year was

Actually, there were 10,500,00 radios bought during 1954. The more than 110 million radio s operating order in American today. All of which indicates clearly that the American publ a large block of time it may us pleases and that much of this t being used in watching televisio listening to radio.

Must Re-examine Church Polic

It is clear that television and are edging themselves into mor more homes. Just as the tele towers are now the tallest structu the world, so the media of tele and radio are of first importance i effects on our home life and whol tural pattern.

Since the church does not oper a vacuum, but must do its work the midst of these influences, examination of our policies in to the use of mass communi seems in order.

What are we as Protestants do present? According to the Na Council of Churches, which repr thirty Protestant, Anglican, and O dox denominations, this group spend through the council $1,4 this year on religious films, tele and radio programs. This is $2 more than last year's budget.

Specifically, what is The Met Church doing? Through the Co sion on Promotion and Cultivat special fund of $296,000 is being through local churches for the pu of producing a series of thirteen hour dramatic television pro expected to be released throug National Council of Churches January.

The programs are being pro by the Methodist Radio and Commission.

During the past year a seri twenty-six television productions "The Pastor," was financed by Methodist Church and pres through the National Counc Churches. Robert E. Goodrich, J Dallas, takes the part of "the pa

In radio, the Southeastern and Central Jurisdictions promote a of thirteen programs each year part of the Protestant Hour. The U Room radio series for 1955 consi

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THOMAS H. MARSH *is professor of Speech in Perkins School of Theology, Dallas, Tex.*

EARSING with Thomas H. Marsh (left) are members of a class in religious and television at Perkins School of Theology. Marsh produces the Methodist Men's Hour in this studio each week.

ograms for the Easter season.
of the most extensive Methodist
in religious radio is "The Meth-
Men's Hour," sponsored by the
of Lay Activities of The Meth-
Church. The program is a thirty-
e transcribed worship service, the
ction of which is financed entirely
he Highland Park Methodist
h of Dallas. The program is car-
n 250 stations and runs for thirty-
eeks each year, with Marshall T.
pastor of the church, as the
ner.

ooking at the denominational pic-
it is generally conceded that the
rans are doing the most effective
the use of television and radio
ass communication of the Gospel.
spend approximately one million
s a year for this purpose.

Roman Catholic Church does
whatever it promotes in this field
an astute manager of its business
s. Fulton J. Sheen's program,
Is Worth Living," was given the
Magazine Award for 1954 as the
eligious TV program of the year.
Church of Christ has for three
now bought a thirty-minute spot
the ABC national network. The
ern Baptists have recently started
pansion of their religious radio
V programs and have a goal of
00 for next year.

Suggestions

re are many perplexing problems
those who are responsible for
oting the Christian Gospel over
r today. The scope of this article
s space for only the mention of a
uggestions in regard to our puz-
situation.

The first is that we need to realize anew the tremendous influence that over four hours of television watching and nearly three hours of radio listening each day is having in shaping American thought. If we do not realize with a fresh insight that this impact is being made daily on nearly 75 per cent of our population, then we are likely to be content with our complacence, practically ignoring the possibilities of the medium as we have in the past.

A second suggestion is that more concentrated long-range planning and research are needed if we are to meet our obligations in this area. We have done very little even to attempt to discover which types of programs are best suited to our needs.

Our ministers as a group are almost totally unaware of the possibilities or problems involved in mass communication. I know from personal experience that ministers of good-sized congregations do not even know where the radio studios in their towns are located, let alone know how to take advantage of their facilities in influencing the behavior of their communities.

We need to step up training in our theological seminaries, not in the sense of attempting to turn out professional television producers, but rather by giving students an understanding of the problems of mass communication. Then, when they become pastors, they can with understanding promote programs sponsored by the church as a whole. They can also do an intelligent job of using radio, and to a lesser extent television, on the local level.

Another suggestion is that we do not need more religious programs, but rather, *a better quality* of programs. As far as Methodists are concerned this applies almost wholly to local programs, for we do relatively little on a national scale. A recent check made by a class in the Perkins School of Theology shows that there is a combined total of 144 hours of religious broadcasting each week in the Dallas-Fort Worth area. No day has less than ten such hours, and Sunday boasts of 86 hours.

Note that these figures are for radio time only. Large blocks of this time are bought each week by individuals or groups who are interested in cash returns or in promoting ideas that cannot stand intelligent examination. Does not the organized church have something at stake here?

A final suggestion has to do with money. We may give assent to the idea that mass communication by radio and television is a major factor in American life today, but if we do not adequately finance a research and promotion program, the church will continue to be an outsider in this battle for men's minds and loyalties.

How much money will be required for this program is a matter for experimentation, but we know now that men appointed by our church cannot go any faster or further than their budgets allow them to go.

Making a Start

Are we as Methodists, the largest Protestant denomination, going to continue to do almost nothing? As a beginning an appropriate radio program could be produced and put on a national network for at least ten months each year. This could be done as soon as money is made available.

Television production is more complicated and expensive than radio production, but it seems reasonable to suggest we should not aim at less than thirty-nine such programs a year as a starting goal.

The beer, wine, and liquor industry promoted sales of their products in 1953 by spending $1,896,000 for radio time and $5,727,000 for television time. This amount does not include cost for talent, production, or wire services.

Is the witness of the church worth advertising? We have not faced this question seriously.

Early in the book of Genesis we are told that the people of the earth built a tower "with its top in the heavens," but that at the base of the tower there was a confusion of tongues. Is that not our condition today? We have towers reaching into the heavens, but we are in a state of confusion as to how these towers should be used. It is to be hoped that we as Methodists will do our part in making these our tallest structures into more stately towers.

The Retirement Rule Should Be Revised

There is something wrong when ministers in good health and otherwise well qualified are automatically retired at age seventy-two.

By H. T. FREEMAN

THE YEAR 1954 was the year of the greys, and many of them are still going strong!

The horse of the year was a majestic grey, "Native Dancer" of Belmont Park, New York. He has already equaled the record of the mighty "Man O' War"—twenty-one races and twenty wins.

The man of the year was Secretary John Foster Dulles, well up in his sixties. He covered more travel miles in 1954, and held more vital national and international conferences with the promise of good results than any other man on earth.

Winston Churchill of Great Britain has celebrated his eightieth birthday. In a few years he lifted England out of the economic and political trough into which she had sunk during the Socialist regime of Attlee, and he has given her economic independence and a strong voice in international affairs. . . .

Konrad Adenauer was the man of the year 1953. *Time* magazine [Jan. 4, 1954, p. 20] says of him: "Had he died at 70, he would not have rated a paragraph in most U. S. newspapers." Then *Time* adds: "He lived not only to see a third phase of German history, but to mold it." The recovery of West Germany from the destruction of war has amazed the world. The strong hand of seventy-nine year old Chancellor Adenauer is still guiding the nation. . . .

Alben W. Barkley at seventy-seven waged a vigorous campaign for the U. S. Senate against a younger man, Senator John Sherman Cooper, and won.

One of the wisest, strongest, and most respected senators in Washington at this time is Walter F. George of Georgia. He celebrated his seventy-seventh birthday . . . by putting in a hard day's work for his country.

Early in January, 1955, Albert Schweitzer reached the age of eighty years. He is recognized as the world's greatest humanitarian. Who would suggest that he retire?

It might be thought that the men mentioned above are exceptions to the rule; yet the *Journal of the American Medical Association* (January 16, 1954) asserts: "The practice of requiring retirement at a fixed age is undoubtedly based on a belief that past that age most persons are relatively unproductive, yet exceptions are so numerous that to list only those persons over seventy who are still active and have a national or international reputation would fill a large book." . . .

Many have written or spoken in recent months on different aspects of the problems of our senior citizens of the nation and of the retired ministers of The Methodist Church. . . . This article is concerned, however, with only one proposition; namely, is the plan of The Methodist Church of retiring its ministers perfect, or should it be restudied and possibly revised?

Industries Face Same Problem

Over the period of the last eighteen months there have come to our attention declarations from several outstanding sources on the subject of retirement. These, for the most part, have had in mind workers in industries, but have a bearing on professional people as well. . . .

An article by James W. Barton, M.D., appeared in the *Savannah Morning News* (August 27, 1953) under the general subject of "Your Body," and subtitle, "Employment of the Older Worker." This whole feature article is good, but we give here only two or three statements—"While most of us," he says, "will agree that the idea of retirement is excellent, there are naturally many older men and women who can do their work as well as whe were younger. The added expe that comes with age enables th turn out perhaps better work when younger." . . .

"The suggestion is that methods be devised of determining which sons are capable of working at 65 years of age. A social rule that from work the fit with the unfit—a good rule."

"Selective ability, not age, s guide employers." . . .

An editorial in the *Savannah ing News* (February 16, 1954), en "Age and Efficiency," states: " interesting results were turned u cently by a group of Ohio State versity researchers when they viewed a group of industrial wo Asked to rate one another workers, even those above 70, are ter than their juniors in going to regularly and on time, and the steadier and more conscientious.' "The conclusion by the research that workers should be employed retained on a basis of merit wi reference to age."

By far the fullest discussion o subject appeared in the *Journal American Medical Association* of J ary 16, 1954. The leading editoria opposes "a fixed retirement age" forcefully supports the plan of re ment on merit only. We give a few cerpts from this timely editorial:

"There is a growing recognition a fixed retirement age is unprofi for the employer, frustrating for employed, and eventually disastro the national economy." "The argu that older workers should be cle out to make way for younger on only another way of saying there more workers than jobs, and in event, retirement for this reason nothing to provide for the worker's need for employment."

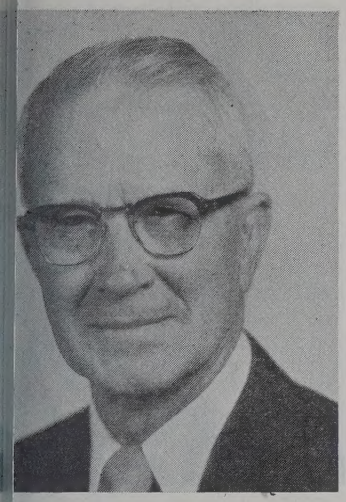
After suggesting one or two sec ary remedies for the retired wor predicament, the editorial says, best solution is the creation of a to include one or more high level ecutives and the industrial physici judge each case on its merits." . . .

. . . "With greater care and plan we can salvage much valuable pro tivity that is now being wasted."

Men differ widely in their att toward retirement. The difference i termined by such factors as temp ment, health, the degree of econ security, the desire to keep active a feeling of responsibility for con ing to be a producer as long as pos

The foregoing general principle the retirement of workers apply as to the question of retiring Meth ministers.

H. T. FREEMAN *is a superannuate serving as pastor of Trinity Methodist Chapel in Savannah Beach, Ga. This article is reprinted with permission from the* Wesleyan Christian Advocate.



hould Be Flexible

ould be said in fairness, how-
nat the retirement age of min-
of The Methodist Church is
than the retirement age of
's in most industries and of such
ional people as teachers. The
r of The Methodist Church is
at age seventy-two, with final-
nay be admitted that many min-
hould be retired at seventy-two;
should be retired at an earlier
ut a considerable number are
e of rendering good service be-
eventy-two and should be con-
on the active list. . . .

re a young man is admitted on
the Annual Conference of The
list Church he must furnish a
ate of good health by a physician
ed by the Board of Ministerial
ng and Qualifications. And after
ears on trial, if he is otherwise
ed for membership in the confer-
he must furnish a certificate of
ealth before he can be admitted
t relationship.

should the church be so care-
the beginning of a man's ministry
careless at the end of it?

have the Committee on Confer-
Relations. The duty of this com-
is to recommend to the Annual
rence any action it should take
ard to any of its members. But in
se of a member of the conference
as reached the age of seventy-
he committee can make only one
mendation—that is, retirement,
e conference can vote only one
that is, retirement. And the min-
s in the predicament of the sheep
her shearers—he is "dumb"! A
er may be in good health and do-
excellent job for the church to-
nd tomorrow he reaches seventy-
nd is stopped by a law fashioned
that of the Medes and Persians.

It is the contention of this paper that the law of the church should allow the Committee on Conference Relations to investigate a minister's health, the effectiveness of his work, and if all is well, recommend his continuance in the active service beyond the age of seventy-two.

The contention herein advocated is not based on fairness to the individual minister alone but also on fairness to the church. The church needs all its ministers who are capable of rendering acceptable service. As proof of this, it needs only to be said that the church is now using more than 5,000 supply pastors. . . .

Included in this proposition should be the fact that the number of retired ministers to the number of active ones has been increasing for several years, and still is. . . .

These figures (for the whole church) are furnished by the Board of Pensions of The Methodist Church, Missouri Corporation:

1943 Ministers	
Active	18,412
On Trial	1,299
Supernumerary	239
Total	19,950
Retired	5,427

1953 Ministers	
Active	16,786
On Trial	2,977
Supernumerary	176
Total	19,939
Retired	5,968

These figures show that there was no gain in active ministers over a ten-year period, but there was a gain of 541 retired ministers. . . .

The increase of retired men to the number of active ones has been imposing a heavy financial burden on the church and creating a serious problem on our Pension Boards. But this problem may be solved eventually by the new law of Congress admitting ministers on a voluntary basis to government retirement pensions. . . .

The present retirement plan of The Methodist Church was adopted fifteen years ago at the General Conference of 1940 in Atlantic City, New Jersey. Since that time science has advanced the productive age of our nation. To adopt the retirement plan proposed in this article is not backing up, but stepping forward to catch up with science.

June 4, 1955, the press (INS) quoted Alan Kemper, Welfare Director of the State of Georgia, as saying that various retirement systems are "wasting valuable human resources" by enforcing retirement at a certain age despite the fact that medical science has increased the productive age of the population. "Chronological age," he said, "is not the right kind of yardstick to use in compulsory retirement programs. A lot of retirement plans, including Social Security, have not kept abreast of the times."

It might be thought that the fact that the bishop may use a retired man as a supply pastor answers all the arguments for continuing a man in the active service after he reaches seventy-two. But supply appointments are too uncertain and besides, when a minister is retired, his effectiveness is very much impaired. Retirement becomes a mental and an emotional hazard for the preacher and also for the people to whom he is assigned as pastor.

There is merit in the suggestion that is found in many writings—that men facing retirement should begin several years before retirement to find a secondary occupation which will serve to keep them active and happy when their major work is ended. But how would that work with a Methodist minister? Before he could adopt that plan, his church would have to change a policy of long standing. Two questions the bishop asks of young ministers seeking membership in the conference would have to be abandoned or modified: "Are you resolved to devote yourself wholly to God and His Work?" and, "Are you determined to employ all your time in the work of God?"

No one would want to deprive the church of the vigor and enthusiasm of her younger ministers, and anyone should at least hesitate to deprive the church of the wisdom gained through years of experience of her older and effective ministers.

Proposes Study Commission

It is believed that work could be found for young and old that would give them adequate support and at the same time would advance the kingdom of God among men. Therefore, we venture the following suggestion:

When the church was distressed because too few young men were volunteering for the ministry, the General Conference set up a commission to study the question and report its findings and make suggestions. That study of recruitment has borne good fruit. Why not send up to the General Conference of 1956 one or more memorials asking that a commission be raised to study and report on the problem of continuing in the active service of the church ministers seventy-two years of age who are found to be well qualified?

This question is being asked with increasing emphasis and deserves a satisfactory answer by The Methodist Church.

Values in Reading Job

Although you cannot read it profitably on a subway train, a thoughtful perusing of this masterpiece brings rich rewards.

By J. PHILIP HYATT

THE BOOK of Job has been the object of high praise by many readers and critics in the past. Luther said that it is "magnificent and sublime as no other book of Scripture." Tennyson even called it "the greatest poem of ancient and modern times."

These words may be somewhat exaggerated, but everyone admits that this book is a classic in its own right, to be considered as one of the small number of truly great books of all time.

Yet the Book of Job, like many another classic, is probably more often praised than read. How many people do you know who have read it carefully and slowly from beginning to end?

In my two earlier articles in this series, I sought to point out two of the main themes of the book, and gave suggestions for the reading of Job. In this article I will gather up a number of values to be derived from reading Job, in part summarizing what has been said and in part adding new suggestions.

Literary Classic

The Book of Job should be read as an example of great literature. Carlyle said of Job: "There is nothing written, I think, in the Bible or out of it, of equal literary merit." In these days when so much is being written that is low in literary quality, we ought to turn more frequently to the classics. They can help to cleanse and strengthen our minds and spirits.

The Book of Job is a literary classic for many reasons. Its theme is noble and significant, being one of the most persistent and difficult themes with which the human mind has wrestled.

J. PHILIP HYATT *is professor of Old Testament at Vanderbilt University School of Religion, Nashville, Tenn. This is the last in a series of three articles on the Book of Job.*

The author of the book (that is, the principal author, who wrote the main dialogue) was not only a literary genius, but a scholar of great erudition. R. H. Pfeiffer has said that, "unless he wrote after Plato [which is unlikely!], he was the most learned man, up to his time, known to us." (*Introduction to the Old Testament,* Harper & Brothers, rev. ed., $5.00).

He had encyclopedic knowledge, especially of the world of nature and its functioning. He had keen powers of observations, of both physical and human nature. He used the largest vocabulary of all the ancient Hebrew writers; in this respect he was the "Shakespeare of the Old Testament."

In addition to his great learning, he had a vivid imagination, and was a master in the use of metaphors and similes. He often wrote with deep emotion and put into the mouth of Job his own deepest feelings and doubts, and the results of his own religious experiences.

As a result of the combination of these qualities, the Book of Job is in part a delight to read, but it is also frequently difficult to comprehend. It cannot be satisfactorily read on a subway train, or with one ear cocked to listen to the radio.

One must read it thoughtfully and slowly to get its full sweep and depth. In the end, though, the reader will be rewarded richly with new insights and with the pleasures that come from reading a literary masterpiece.

The Innocent Do Suffer

The Book of Job gives many suggestions for the solving of the problem of "theodicy"—that problem which tries to comprehend at once both the evil of the world (especially human suffering) and the justice of God.

The October article in this series pointed out the several suggestions on this problem made in the course of the Book of Job. We saw that suggestion has some value, bu single one is wholly adequate.

There is a point of great pra importance to the Christian minist day in the repeated insistence in book that *the innocent do suffer.* is one of the main purposes for v the author wrote. The friends o represented the prevalent view th suffering is the result of sin; wanted Job to confess his sin an pent, in order that he might be rest Job insisted that he was suffering i cently.

Many modern Christians, and s times modern secularists who d claim to be Christian, still believe in their hearts that all suffering i result of sin. Often when a pers made to suffer personal misfo such as illness, the loss of a loved or the like, he cries out: "What *I* done to deserve this? Why must punished this way?"

The only honest answer many is: "You have done nothing to de this; you are an innocent sufferer." Christian pastor can frequently per a much needed service if he will people to see that they are not punished by God for sin.

He can help them to overcome n less feelings of guilt, and perha come to positive acceptance of su ing as a part of the very warp and of this life as God has made it. Pos creative acceptance of suffering is difficult; but it can take place after one comes to believe that su ing may be the result of some other than personal wrongdoing.

Value of Honest Doubt

The Book of Job teaches the val honest rebellion and doubt. This stressed in the first article of our s

hin author of the book repre-
Job as very impatient, as rebel-
against accepted religious
s of his day and perhaps of his
rmer conception of God. Yet
his doubt and rebellion Job
depth of faith which was denied
nds.

ancient Hebrews did not place
h emphasis upon "orthodoxy"—
belief, conforming to standards
by the group—as the Christian
usually has. The Book of Job
ave been considered very un-
ox when it was first written, but
rtunate that it became a part of
ion of Scripture. In raising ques-
oncerning certain generally ac-
beliefs, it helped to make sub-
t belief more realistic and more
nony with the facts of life.

late Rufus M. Jones once pub-
a book under the title, *The
's Debt to Heretics* (James
and Co., out of print). He shows
any of those who have been
d as "heretics" by the church
ctually made important, lasting
utions to truth and to the vitality
church itself.

heretics sometimes have awak-
the church from dulness and
y by stimulating it to new life;
mes they have brought to light
ted or unemphasized truths. They
orne witness to the authority of
ence and to the great value of
ndividual. "They have borne a
s testimony to the range and
of human daring and sacrifice,
ey have given noble witness to
ct that one man with God on his
s unconquerable—if in fact God
his side."

heretics of one generation may
e orthodox saints of another. All
s emphasizes the importance for
ndividual to prize his doubts, if
re genuine and honest, and to be-
that by asking questions and ex-
ng old assumptions, he may gain
r faith himself and in the long
ontribute to the truth. The great-
nger that can beset a doubter is
come stagnant in his doubts, and
ork his way to the light that lies
d them.

Not to Counsel

*negative value of the Book of Job
t it is an excellent example of
not to give comfort and counsel.*
the modern emphasis on pastoral
eling, we have learned a great
about how to counsel effectively.
Book of Job gives, in its dialogue
en Job and his three friends, a
ng example of very poor counsel-

e must say, of course, in all fair-
ness to the author that his purpose was hardly to give an example of effective methods of offering comfort and counsel! He intended the three friends to be mainly "stage property," mouthpieces of the prevalent orthodoxy of which he disapproved.

Notice how Eliphaz starts out by virtually accusing Job of being a hypocrite in 4:4-5:

"Your words have upheld him who was stumbling,
and you have made firm the feeble knees.
But now it has come to you, and you are impatient;
it touches you, and you are dismayed."

Eliphaz thus begins telling Job that he is a "preacher who does not practice what he preaches."

Eliphaz, as well as the other "comforters," does not hesitate to give Job definite, practical advice, and tell him what he (Eliphaz) would do if he were in Job's place:

"As for me, I would seek God,
and to God would I commit my cause. . . . (5:8)

Bildad is not above striking Job at a very tender spot, his love for his children:

"If your children have sinned against him,
he has delivered them into the power of their transgressions." (8:4)

It should not be surprising that there is no meeting of minds between Job and his three friends, and certainly they show no real "empathy." Job is thus dissatisfied with their comfort, and is rather hard in his retaliation toward them:

"I have heard many such things;
miserable comforters are you all.
Shall windy words have an end?
Or what provokes you that you answer?
I also could speak as you do,
if you were in my place;
I could join words together against you,
and shake my head at you." (16:2-4)

In the light of modern notions of pastoral counseling, one ought to say that the friends were of the greatest benefit to Job when they came and "sat with him on the ground seven days and seven nights, and no one spoke a word to him . . ." (2:13). The silent presence of friends is of more genuine comfort than the mouthing of platitudes.

Suggests Need of Redeemer

A final value of the Book of Job is that it is a part of the ***praeparatio evangelica***—the preparation within the Old Testament for the Gospel in the New.

In his Introduction to Job in *The Interpreter's Bible,* Volume III (Abingdon Press, $8.75), Samuel Terrien lists as one of the topics discussed under the theological significance of this book, "The Necessity of a Christ."

While it is possible to read too much into the Book of Job when discussing this subject, two valid points can be made. First, the book raises the question of a blessed immortality. Taken as a whole, the book seems to deny the possibility of true reward beyond the grave, but the possiblity of survival is seriously suggested in chapter 14:

"Oh that thou wouldest hide me in Sheol,
that thou wouldest conceal me until thy wrath be past,
that thou wouldest appoint me a set time, and remember me.
If a man die, shall he live again?
All the days of my service I would wait,
till my release should come." (14:13-15)

In subsequent verses (18-22) the author answers his question in the negative, and makes it clear he does not believe in survival beyond the grave (except for the usual belief in Sheol, which did not involve a blessed immortality). Yet to the author belongs the merit of raising the question, which is subsequently answered in the New Testament, and in some of the later passages of the Old.

There are hints within this book, too, of the need for a mediator between man and God. This is expressed most clearly in 9:33:

"Would that there were an umpire between us,
who might lay his hand upon us both."

Job expresses here the desire for one who can represent both man and God, and thus serve as a mediator between them. Some scholars have interpreted the "witness in heaven" of 16:19 and the Redeemer of 19:25 as being mediators; in a previous article we saw that the author probably meant God himself by these figures.

Christian interpretation has often interpreted the Redeemer of 19:25 as Christ. There is a genuine insight here; but we must not suppose that the author of Job clearly foresaw the coming of Christ when he wrote.

"Comfortless solitude among men leads at times to a solitude with God, but Job is alone even before God," writes Terrien. There is indeed a magnificence in Job's rebellion and in the faith to which he is subsequently led.

The Christian today may feel that his rebellion does not need to be so defiant, because he has a stronger basis for his faith than Job, provided him by the Christ who came to be the mediator between himself and God.

The Church Speaks To the United Nations

THERE are times when a pastor's notions about the big problem of world peace seem of little consequence in this fast-moving century when the age of nuclear fission seems to be more of a threat than a boon to humanity.

One way of approaching the problem of international affairs is to let concern for local affairs become so absorbing that there is no time to think about world peace. Some think it is best to leave this entirely to government officials and others whose business it is to work on international problems. Another way is to make a serious attempt to keep abreast of the times and to help the members of one's congregation at least to become informed on the world situation in the belief that there are ways in which the individual can make some contribution to peace.

Out of the peace efforts of individual local churches come ways and means of making effective the voice of a whole denomination or national church group. Individual pastors who are concerned for world peace can take comfort in the fact that Protestant forces do have avenues for communicating their concerns to the nations in a world of tension. Perhaps the most important channel of this nature is the Commission of the Churches on International Affairs, created in 1946 as the joint agent of the World Council of Churches and the International Missionary Council. (The work of the C.C.I.A. was described in an article by O. Frederick Nolde, director of the agency, in THE PASTOR, December, 1954, page 2.)

The C.C.I.A. was established to provide a two-way channel of communication between church leaders all over the world and international agencies and governments. It seeks to bring to bear the best thinking of Christian forces at the times and places in which momentous decisions are being made.

The agency sent a lengthy memorandum to some 600 United Nations delegates just as the tenth session of the General Assembly was being convened in New York on September 20. The memorandum summarized the background of a number of items on the provisional agenda of the assembly and presented, in each case, bases for positions advanced by the representatives of the C.C.I.A. on behalf of the churches. A team consisting of Nolde and three other persons was available at the assembly for consultation and observation.

Main emphasis of their memorandum was placed on the problem of international disarmament—which might be said to be the big problem of the United Nations—and on ways of peaceful change and settlement among the nations.

It proposed "that the United Nations establish an international commission of scientists and technicians to identify the essential scientific requirements for an adequate system" of reliable inspection and control.

With regard to finding a starting point for the reduction of armaments, the C.C.I.A. memorandum suggested, "The implicit commitment not to use a or hydrogen or any other weapons for aggressiv poses should be made explicit as a possible firs toward a trustworthy system to control all weap mass destruction." It also outlined a series of which, by previous agreement, the nations shoul when conflict breaks out anywhere in the wo recognized that mutual confidence is necessar progress to be made.

The memorandum welcomed the expressed des the United Nations to seek ways of utilizing a energy for the benefit of mankind, and commend decision to convene the International Conferen Peaceful Uses of Atomic Energy (held in Genev August).

In line with the thinking of delegates to the S Assembly of the World Council of Churches C.C.I.A. continues to press for peaceful means unifying countries that have been arbitrarily an naturally divided, such as Korea. Their stateme U.N. Assembly delegates expressed the hope refugees may soon be allowed to return to their h so that their families may be reunited.

With regard to the treatment of people of I origin in the Union of South Africa, the memora expressed concern for the moral values at stake the need for effective action.

No position was taken on the admission of men to the United Nations but an inquiry, it was po out, has been sent to national commissions on i national affairs relative to their attitude toward versal membership in the organization.

Other items on the assembly agenda that were tr in the C.C.I.A. memorandum included safegua of human rights, technical and financial assistan underdeveloped countries, measures to care refugees and aid in their resettlement, the rig peoples and nations to self-determination, and question of review and revision of the United Na Charter.

Pastors can be grateful for this agency, which been set up to make known the viewpoint of churches to international agencies on the highest l Knowing that church leaders are making this u effort to influence the peace-making discussions o nations, individual congregations may be stimul to work more diligently for peace and to think thr the problems national leaders face today. Many churches working in their own communities to un stand international tensions and to create wholes attitudes on world affairs can have an effective fluence on the outcome of the world peace effort.

Time Out for Tea

IT WAS something of a surprise to receive recent booklet of 64 pages consisting of scientific essay the effects of the use of tea. It turned out to be a s posium growing out of a conference of medical aut ities and others with a professional interest in hu nutrition and physical fitness.

In reading this booklet we uncovered some inter ing information, and it is at least possible that ther

plication here for the church and its temperance

we observe Commitment Day (December 4) in Methodist Church, it occurs to us that pastors well take this as an opportunity to encourage e of tea while they are discouraging the use of l as a beverage. This might make a small, but e, contribution to temperate living.

an Academic Question

IE people were disappointed and others were ad when a special Senate Judiciary Subcommit- vestigating the broad field of constitutional rights nly postponed scheduled hearings on freedom igion. Early in October, the committee called off hase of the hearings altogether.

ore this cancellation, it was said that there had some difficulty in getting a "balanced" lineup of sses on the subjects of religious rights and the ation of church and state. There was also a delay ulating answers to a questionnaire on the sub- ent out to leading American churchmen.

ere were some criticisms of proposed hearings on om of religion, and it appeared that a controversy e issue of separation of church and state was likely eak out among witnesses from various religious os.

e Washington newspaper, according to Religious s Service, was quick to commend the initial post- ment of the hearings. Their reason was that such iring of freedom of religion might result in a sophical discussion that was more appropriate to cademic institution than to a congressional com- e room. There is the suggestion that the questions selves may be academic.

e newspaper admitted that "If American citizens grievances arising out of violation of their right ligious freedom, the subcommittee certainly ought ar them in due course." But it saw no widespread ehension in this country today with regard to re- us rights.

e see no widespread apprehension either, and we ld certainly avoid getting hysterical about the er. But it would seem that a consideration of reli- s rights is a legitimate part of the whole question of liberties being investigated. As this is written, the te subcommittee chairman announces that his p will get all the information it needs from the 0 questionnaires sent out to religious leaders.

the question of religious liberty is an academic one e United States, it is not in some other places in world: the Soviet Union, for example. Only a few s ago Bishop G. Bromley Oxnam, recently re- ed from Hungary, challenged (on the Voice of rica) Russian Communist Party Secretary Krush- to permit Christians in the Soviet Union to "meet sm in the free market of ideas." This was a reply, bishop said, to the Russian leader's recent state- that religion was being given more freedom be- e priests of the church had ceased opposition to government. In Russia there are, of course, no antees of civil liberties such as we have in America.

If a society does not exercise its liberties—and exercise them responsibly—it may sooner or later be in danger of losing them. Pastors are in key positions to be influential in these matters in their own communities. They ought to take a vital interest in respect and enforcement of our religious and other civil liberties.

Concerning the matter of church and state, they might take more interest in the schools of their communities. This is a hard and complex question on which concerned ministers could give wise counsel in many instances. It is a continuing problem, requiring that we speak and act on cases as they come up in our own communities. But it is not an academic question.

Of Common Interest

TWO ACTIONS at the fifty-eighth General Convention (triennial) of the Protestant Episcopal Church in Honolulu recently would seem to be of special interest to Methodist pastors. One concerned the alcohol problem and the other divorce.

A new commission to continue the study of drinking, drunkenness, and alcoholism was established and charged with the responsibility of preparing literature dealing with the prevention of alcoholism and rehabilitation of alcoholics. The action was taken, according to Religious News Service, after approval of the report of a temporary committee set up three years ago by the bishops and deputies of the church.

The report gave no indication that there are any more alcoholics in the Protestant Episcopal Church than in any other, but appointment of a permanent commission is taken as a sign of greater concern about the problem of alcoholism on the part of Episcopalians. In presenting findings of the temporary committee, one of the bishops indicated that alcoholism is the most serious problem in American social life, and one crying for "the redemptive force of the church."

In another action, the House of Bishops defeated a proposal to liberalize somewhat the church's canons on marriage and divorce. A commission appointed by the previous General Convention recommended that divorced persons be allowed, on approval of one bishop, to remarry in another diocese without getting approval by the bishop in whose jurisdiction the marriage took place. This slight liberalization was turned down. Present rules require that a divorced person desiring to remarry must obtain approval from both the bishop of the diocese in which that person is a communicant and the bishop of the diocese in which the new marriage is to take place.

Methodist pastors are governed by the disciplinary rule (Par. 356) stating, "No minister shall solemnize the marriage of a divorced person whose wife or husband is living and unmarried; but this rule shall not apply (1) to the innocent person when it is clearly established by competent testimony that the true cause for divorce was adultery or other vicious conditions which through mental or physical cruelty or physical peril invalidated the marriage vow, nor (2) to the divorced persons seeking to be reunited in marriage. The violation of this rule concerning divorce shall be considered an act of maladministration."

Ministerial Training In England and America

A British pastor who is a graduate student at Drew University points out the basic differences between theological schools in the two countries.

By JOHN BISHOP

THE EDITOR has asked me at the conclusion of my first year of graduate work at Drew Theological Seminary to give my reactions to an American theological school and to enumerate the basic differences between the theological schools of England and America.

I must confine myself to Methodism, as it is the only church of which I have personal experience of ministerial training.

I shall first outline our procedure and practice in England. We have six theological colleges (the word "seminary" is unknown), located strategically in some of our largest cities, and all affiliated to a university. They are Richmond, London; Hansworth, Birmingham; Headingley, Leeds; Hartley-Victoria, Manchester; Didsbury, Bristol; and Wesley House, Cambridge.

The last named has only twenty-four students, who are usually already graduates of a university. The other five have between fifty and sixty students. There are four tutors, one of whom is called the Resident Tutor. He has charge of the property and organisation, and has an assistant tutor.

Before a young man can offer for the Methodist ministry he must have been at least two years a local preacher and have passed the local preachers' examinations in Old Testament, New Testament, and Christian Doctrine. Then he has three trial sermons, two to be preached before a congregation with appointed ministers and laymen to hear him and report; and the third to be submitted in writing.

In addition he has biblical and theological papers to take, and an oral examination. Once he has been accepted by the conference he is sent to one of the colleges, though sometimes because of the shortage of ministers he may be sent to a circuit for a year before going to college.

He remains three years in college (in some cases four), and then is appointed to a circuit, where he does the full work of a minister, except the administration of Holy Communion. At the same time he has Probation Studies to do by correspondence under the guidance of some senior minister.

During the winter there is study of a book from Old and New Testament, either in English or in the original tongue, and three theological books together with Wesley's sermons. In the summer he studies one subject—either church history, or philosophy, or social studies, or comparative religion. At the end of seven years from candidature comes ordination.

During the three years at theological college the main subjects for study are Old and New Testament History and Literature, with detailed study of some set books, Church History and Christian Doctrine, Theology and Philosophy of Religion.

Expected to Learn Greek

All students are expected to learn Greek, though if after a time it proves too difficult they may be allowed to drop it. Those who show proficiency in Greek go on to learn Hebrew also.

A large number of our students prepare for a degree at the university to which the college is affiliated (none of our colleges can grant degrees). Some complete their degree requirements in three years, while others finish the work during their probation. It is not required of our ministers that they should have a degree, though an increasing number of men are studying to that end.

Lectures are held in the mornings only, Tuesday to Friday, from nine to one, preceded by prayers in the chapel. The afternoon is free, and the evening is devoted to private study, though there are occasional visiting le in the evening.

There is also the mid-week s taken usually by a first-year ma is afterwards criticised in the s clinic. Also one evening a week is a Communion service or a meeting, taken by one of the tu

Each student is allotted a N Band, which helps in some church or mission in the city the college is located. He is expe do some visiting there one afte a week and to take his turn in p ing and helping in the Sunday and youth work at the week-end

Most of the students have pre appointments in circuits within a mile radius of the college. The are all pooled and divided amor men.

Each man on coming into colle an interview with the principal asked to state what he can affo pay towards his education. The c makes itself responsible for the Each student has a study and a room.

American Seminaries Larger

From the outline that I have g it will already be obvious that are considerable differences bet the English and the American theo cal school. One is the much l numbers in America, between thre four hundred in any one semi This makes it very difficult to g know all of the men, even by n

Similarly, there are a far gr number on the faculty; the propo at Drew is about one professo eighteen students. This means there is a greater variety of cou available, indeed an almost bewilde variety, so that one is embarrasse the riches offered.

In England there is no such dis tion between required and ele courses as obtains here. All studen a particular year take the same cou except those who are studying f degree.

There is a much wider age-ran the theological schools in this cou In England, except in unusual c the conference will not accept a ca date after the age of twenty-fiv man is not allowed to marry until year of his ordination, so that there no married men in our colleges.

The demands of field work in American colleges militate against required study. Few students could ford to say that the field work pro could be abolished. Most students w say that it is even necessary to ha certain amount of field work to m their studies more realistic and to them experience of what lies ahea

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y solutions have been offered, ng one that a limit be placed on mber of hours of work that may dertaken. This would mean that t charges would be eliminated, would preclude most married ts from attending seminary, and ld mean that many churches be at a loss for ministers.

told that one plan that has been s that of having all students take the field work program during mmer only. In that way they earn for the school year and gain ence at the same time.

other alternative would be to the optional four-year course lsory, by limiting the number of of academic credit by the number rs of field work that are under- each semester.

Practical Training

our English theological colleges tudents are well trained in the disciplines of the Bible, doctrine, church history, but there is too stress on the purely academic and fficient emphasis on the practical. men have little training in homi- the care of the parish, the work minister, or the conduct of wor- and none at all in religious edu- . These things men are expected rn for themselves.

less the college course was ex- d to four years or the hours of es each week increased, it is diffi- to see how these more practical es could be fitted in. But there is owing desire among our students ave more help and guidance in hing and its related fields.

e enriching experience during this year at Drew has been the fellow- of worship. At the heart of the ogical studies comes the mid- ing service in the chapel. Only during the year has there been a munion service for the whole semi- but each Friday morning at 7:40 ef Communion service is held in hapel.

gh lights of the Christian Year are reaching hours when ministers of us denominations occupy the pul- Before dinner vespers are held in chapel under student leadership, ose who like an ordered liturgical ce. The work of the student council faculty committees on the devo- l life is of inestimable value.

m sure that Methodists in England America have much to learn from nother in the sphere of ministerial ng. And it would be an excellent if, in addition to the plan for terial exchange that is already in tion, an exchange of students for r could be arranged.

Monday Morning

by emory stevens bucke

Should Women Be Granted Full Ministerial Status?

IN LAST month's issue of THE PASTOR I discussed the Central Jurisdiction, an issue which will probably be vigorously debated at the 1956 General Conference of Methodism. A second issue which may bestir the delegates will be the proposal to grant full ministerial status to women.

Under the present legislation women can be ordained and appointed to supply pastorates. They can be consecrated as deaconesses or appointed to missionary work at home or abroad. But they cannot be ministerial members of an annual conference (and thus assured of an appointment) or admitted to the ministerial pension program.

The Woman's Division of Christian Service, through its Woman's Society of Christian Service, has carried on a vigorous campaign to bring the issue to the 1956 General Conference. Many annual conferences have memorialized the General Conference to grant full ministerial status to women.

There is little logical argument against granting women the same rights as those given to men entering the ministry. Those of us who are opposed to it, therefore, must first admit that it is a fear which prompts our opposition.

Church Within a Church

The foremost fear is that through their national organization the women of Methodism have organized, in effect, a separate church within a church. They run their own national and world mission program, which in some places duplicates the work of the denomination's regular missionary program. The Woman's Division is a part of the Board of Missions, yet within that division the women duplicate almost everything that is done in the other three divisions of the board.

There is no comfort to be had when one considers Methodism's men in relation to the Woman's Division. Aside from the fact that Methodist men lack an organization comparable to that of Methodist women, it is doubtful that it would be good policy to encourage an organization of men to compete with the women.

This leads quite naturally to the apprehension many of us have concerning the latest effort of the Woman's Society to force the church to grant full ministerial status to women. We are not at all sure whether this is a debate on the rights of women as women, or on the powers of the national organization of Methodist women. We fear that it is the latter.

No organization has as much political power at the grass roots as the W.S.C.S. This might be bitterly denounced, but I think that the W.S.C.S. can do more than the Council of Bishops when it comes to local action. I am not nearly so afraid of organized bishops as I am of organized women!

Churches with congregational organization face no problem in this matter because their ministers are not appointed or guaranteed annual appointments. But Methodism does face a problem, and it is even more complicated by the political implications of the organization of Methodist women.

Take the hypothetical case of The Reverend Mrs. Pearl Jones. After she has passed all of the necessary educational and other requirements, she applies to the annual conference board of ministerial training and qualifications. If she is turned down because there is no opening in the appointment list, what will happen? Will she be a test case on the status of women, or will she face it like a man who has been turned down by the conference for the same reasons.

Or suppose Mrs. Jones does become a member of the conference and there are only a few churches that are willing to accept a woman pastor. What about openings in the district superintendency? What about the status of Mr. Jones in the local church to which Mrs. Jones has been assigned? Or what if there is no Mr. Jones?

If the General Conference does grant ministerial status to women, it will still be up to the annual conference to decide whether or not Mrs. Jones will be admitted. If she is not admitted, then the burden of proving that the annual conference is not against women will be thrust at the annual conference, not the General Conference.

When we think of women like Georgia Harkness, one of Methodism's keenest theologians, or Margaret Henrichsen, a woman pastor with seven churches in Maine, there is not a one of us who would raise a question about the superior ability of many women. But First Church, East Cupcake, raises other questions which must be answered, and the biggest problem of all is Methodism's connectional system which guarantees an appointment to its traveling ministry.

Slants ON THE CURRENT SCENE

By J. CLAUDE EVANS

The Abyss Returns with Development of Atomic Power

IN THEOLOGICAL talk, "abyss" is a word used to describe the infinite as it appears to the finite, the eternal as it appears to the temporal, the divine as it appears to the human. For though man's freedom makes him higher than an animal, man is still not infinite, eternal, or divine in himself.

Man, therefore, is that paradoxical creature caught between the finite and the infinite, the eternal and the temporal.

Before the days of science and the scientific method, by which he subdued and increasingly harnessed the powers of nature, man lived in daily confrontation with the abyss. The average life span was very short.

Death was a perennial visitor to both old and young. The evil in nature had not been blunted by technical inventions and daily exacted its toll upon humanity.

Incurably Religious

In the light of this, it was inevitable that Western man, before the modern era, be incurably religious. His world view was a religious world view. His interpretation of reality was a religious interpretation of reality.

Even those who lived outside the church and its practice were nevertheless living by many of the assumptions which the church made as it confronted the abyss.

For the past four hundred years, however, beginning with the Renaissance, the limits of the abyss were increasingly pushed back by human progress (or so we fondly believed). Medical science increased the average life expectancy to more than seventy years. Superstitions crumbled under the impact of the scientific method.

Poverty began to give way under the impact of the industrial revolution. Ignorance was fought with universal education. Social evils were combatted with institutional and environmental approaches of high promise.

With the frontiers of the abyss apparently crumbling, man became less anxious about himself. Life was lengthy, and so obviously pleasant that one could act as if he were not caught between the finite and infinite.

The old answers of the Christian faith could be either forgotten in a new religion of secularism or they could be homogenized into this religion in some form of humanism.

Return to Reality

But, suddenly, the abyss is back. It has returned so swiftly that even yet most of us are unaware of it. Its coming was heralded by atomic fission at Los Alamos in 1945.

Its arrival was given certainty by atomic fusion at Eniwetok in 1952. Its reality was given emotional impact by the recent threat of atomic war posed by the conflict with Red China over the Tachen Islands, Quemoy, and the Matsus.

Modern man has had his dreams of self-sufficiency pulled from under him. His society, too, is finite and temporal, just as was the society of his forebears. And with atomic annihilation now a possibility, his life could end just as suddenly and unexpectedly as could the life of his ancestors.

So the abyss is back. But the Christian should, in a sense, welcome it as friend, not wholly as foe. It reminds us of our position between time and eternity, between the finite and the infinite, that was true all along but forgotten in the false religions of our day. And the Christian faith has the a to man's predicament, as it alway

Going Back to God

What is that answer? Here it simply and briefly. We come fron and we go to God. We were no here to stay. We were sent here limited freedom to see if we coul our freedom aright.

The right way of using freedon revealed to us in the life and deat Resurrection of Jesus Christ. Tha is the way of obedience to this re tion.

Once we pray the prayer of obed and begin living daily penitent daily being forgiven, we begin t perience the divine in the hu eternity in time, and infinity withi finite. The kingdom of God is thu perienced "among us" by foretas fruits of obedience.

This present experience of the K dom, however, must not be iden with the fullness of the kingdom of that lies beyond history. No limi its earthly possibilities should be save the limits of finite, temporal, human nature.

Atomic power, therefore, used a could usher in an atomic age of possibilities. But atomic power, used, threatens all life on the pl The abyss is back.

But, if the Christian faith be then the abyss is nothing to fear. will meet it either in our own d or in the end of all human his whenever and however that may c For the real end of Christian ma the kingdom of God beyond death history—a goal which is reached obedience to the Christian revela now.

"Let me put it this way, Reverend—if your engine had a soul it would never make heaven in its present condition."

J. CLAUDE EVANS *is editor of the* South Carolina Methodist Advocate, *Columbia, S. C.*

Preview

Observance
e Selected

York (R. N. S.)—Theme for the orld-Wide Bible Reading ob- e to be held from Thanksgiving Christmas will be "Take.

g the observance, now in its year, people all over the world pre-selected scriptural passage same day. Last year persons in an forty countries participated. ax of the observance is Uni- Bible Sunday, a tradition in this since 1904, which will be held ember 11.

than 15,000,000 bookmarks list- e suggested day-to-day Bible s will be distributed in the States this year.

aining the 1955 theme, James V. ol of the Bible Society said it rom "the often-told story of the sion of St. Augustine who over- some playing boys call over and *Tolle, lege* (take, read)' and in straught state immediately went room where he opened the ures and read until the direction influential life was changed."

ions Board
ies Reorganization

Methodist Board of Pensions, at nual meeting in Chicago in Sep- r, took steps looking toward the anization of the administrative ure of the board and heard re- of increased coverage of the clergy the Ministers Reserve Pension

ing upon legislation adopted by 52 General Conference, the board repared a program for presenta- o the 1956 General Conference. roposals will be presented to the apolis session of the General rence by the Pension Legislation ittee, which is also shaping up ons in the disciplinary provisions ve to the denomination's total n program.

posals call for the chief adminis- e office of the Board of Pensions located at 740 Rush Street, Chi- where its Illinois Corporation has ted through the years. The pro- legislation would continue the corporations through which the now operates: the Illinois, Mary- and Missouri corporations. These all be subject to the control of dministrative office. The present office of the Missouri Corporation at 506 Olive Street, St. Louis, would be continued, with functions assigned to it by the board.

Church Groups Would Back Clergy Fare Reduction

WASHINGTON, D. C. (R. N. S.)—Church groups would be willing to have reduced plane fares for clergymen limited to airlines that operate without government subsidies, according to a spokesman for an organization representing the transportation directors of twenty-two Protestant denominations.

James B. Hoge of Chicago, vice-chairman of the Interchurch Transportation Committee, said he had so advised J. Percy Priest (D.-Tenn.), chairman of the House Interstate Commerce Committee.

The committee declined to act during the last congressional session on bills that would have permitted all airlines to offer reduced rates to clergymen. Its chairman said at the time members feared that a "dangerous precedent involving church-state separation" might be set if airlines receiving government subsidies were allowed to grant clergyman lower fares.

If Hoge's suggestion is accepted, reduced clergy rates could be obtained on about two thirds of U. S. commercial routes, since most major airlines do not receive federal subsidies. The bulk of such subsidies go to small "feeder" lines.

Railroads have traditionally offered reduced fares to clergymen. Congress formally approved the practice in the Interstate Commerce Act of 1883 regulating railroad fares.

Coming Events

Nov. 1—All Saints' Day

Nov. 1-4—National Conference on the Churches and Social Welfare, "to consider the role and function of the churches in the field of social welfare," Cleveland, Ohio. Sponsored by NCC.

Nov. 1-30—Religion in American Life month.

Nov. 2—All Souls' Day

Nov. 5-6—Meeting of full-time employed Conference Directors of Adult Work, Cincinnati, Ohio

Nov. 5-7—Consultation on Leadership Education for Adult Workers with Youth, Nashville, Tenn.

Nov. 6-8—National Conference on Religion and Public Education, convened by the Committee on Religion and Public Education, NCC, in St. Louis, Mo.

Nov. 7-10—Seventh biennial assembly of United Church Women, Cleveland, Ohio

Nov. 7-11—Oklahoma area pastors' school, Oklahoma City University, Oklahoma City, Oklahoma.; Nuell C. Crain, Dean, 1401 N. W. 25th St., Oklahoma City, Okla.

Nov. 8—Meeting of Conference Directors of Children's Work, Cincinnati, Ohio

Nov. 8-13—Methodist Conference on Christian Education, Cincinnati, Ohio

Nov. 9-13—Florida (Central) Conference, West Palm Beach, Fla.

Nov. 12-18—Rock River Conference Spiritual Life Mission, first week (Board of Evangelism)

Nov. 13-18—Oklahoma City District Evangelistic Mission, Oklahoma City, Okla.

Nov. 14-16—Co-ordinating Council, Hamilton Hotel, Chicago, Ill.

Nov. 14-18—Workshop on Camp Operations and Maintenance, Bradford Woods, Ind., sponsored by the Division of the Local Church, Methodist Board of Education, with the co-operation of the School of Health, Physical Education, and Recreation of the University of Indiana

Nov. 20—Thanksgiving Sunday

Nov. 21-22—Methodist Board of Lay Activities annual meeting, Knickerbocker Hotel, Chicago, Ill. (*instead of Feb. 3-5, 1956 as previously announced*).

Nov. 24—Thanksgiving Day

Nov. 24-Dec. 25—World-Wide Bible Reading observance

Nov. 26-Dec. 2—Rock River Conference Spiritual Life Mission, second week (Board of Evangelism)

Nov. 29-30—Annual meeting of the Advisory Council of the American Bible Society, Bible House, New York, N. Y.

Nov. 29-Dec. 1—Campus Alcoholic Seminar, College of the Pacific, Stockton, Calif.

Nov. 30-Dec. 1—General Board Meeting, National Council of the Churches of Christ, New York, N. Y.

Nov. 29-Dec. 3—American Public Welfare Association National Biennial Round Table Conference, Hotel Statler, Washington, D. C.

Dec. 4—Commitment Day

Dec. 6-9—Council of Bishops, Hotel Dennis, Atlantic City, N. J.

Dec. 11—Universal Bible Sunday

Dec. 11-14—General Assembly of the Division of Home Missions, NCC, Buck Hill Falls, Pa.

Dec. 12-15—1955 meeting of the Curriculum Committee, Nashville, Tenn.

Dec. 18—Sunday before Christmas

Dec. 25—*Christmas:* The Birth of Our Lord

Dec. 27-30—Christmas Conferences, Board of Evangelism: Southeastern Jurisdiction, Epworth-by-the-Sea; South Central Jurisdiction, National College, Christian Workers, Kansas City, Mo.; South Central Jurisdiction, Palestine, Tex.; Northeastern Jurisdiction, Lovely Lane Methodist Church, Baltimore, Md.; North Central Jurisdiction, Garrett Biblical Institute, Evanston, Ill.

Dec. 27-Jan. 1, 1956—Seventeenth quadrennial conference of the Student Volunteer Movement, Ohio University, Athens, Ohio. Theme: "Revolution and Reconciliation."

Dec. 31—New Year's Eve (Watch Night)

Review

Seminarians Visit Methodist Agencies

A group of ten Methodist theological students recently completed a tour of all of the general boards and agencies of The Methodist Church in an effort to become acquainted with the program and personnel of the church at large.

The interesting experiment in churchmanship was conducted by the General Board of Education, under auspices of the Division of Educational Institutions.

The group was composed of one man from each of the Methodist seminaries, each having been selected on the basis of his unusual promise for usefulness in the pastoral ministry.

Those selected were privileged to participate in a two-week travel seminar that took them to the headquarters of our various boards and agencies located in Washington, D. C., New New York City, Chicago, and Nashville. In addition to the travel seminar the students will receive a National Methodist Scholarship which entitles them to a cash stipend of $500 for the next academic year.

The purpose of the travel seminar was to bring a select group of theological students into personal contact with the various leaders of our church so that they might experience firsthand the impact of our connectional agencies.

The members of the travel seminar and recipients of the National Methodist Scholarships for 1955-56 are:

John Eldridge Bevan, University of Southern California School of Religion (Southern California-Arizona Conference).

Donald Raymond Buckey, Drew Theological Seminary (Central New York Conference).

David Wendell Butler, Garrett Biblical Institute (North Iowa Conference).

Buford Allen Dickinson, Candler School of Theology (Mississippi Conference).

James A. Farrell, Iliff School of Theology (Troy Conference).

Robert John Klein, Westminster Theological Seminary (Erie Conference).

Charles Elbert Munden, III, Perkins School of Theology (Louisiana Conference).

Alton R. Pope, Boston University School of Theology (Northeast Ohio Conference).

Dwight Moody Smith, Jr., Duke University School (South Carolina Conference).

Walter Willis, Jr., Gammon Theological Seminary (Central Alabama Conference).

The Seminar was under the direction of Stanley H. Martin, director of the Department of Student Loans Scholarships, Division of Educa Institutions, Post Office Box 871, ville, Tennessee.

SCHOLARSHIP STUDENTS from Methodism's ten theological schools are b on the General Board of Education's work with Negro colleges by James S. Th (standing). At his left are Stanley H. Martin and Woodrow A. Geier, staff mem of the board.

Methodist Church Still Active in Poland

(W. W. Reid) Two letters—first communication since July, 1951—this year to the Board of Missions from the superintendent of The Methodist Church in Poland indicate Methodist work in Poland continues to flourish.

In his most recent letter, written last August, Josef Naumiuk of Warsaw told of the visit to Poland in July and August of Charles F. Boss, Jr., of Chicago, executive secretary of the Methodist Board of World Peace. Boss was the first American Methodist minister to visit Poland in four years, Naumiuk said.

In the first letter, earlier this year, Naumiuk reported that despite its apparent silence for four years the Polish Methodist Church has continued to be active.

"The Methodist Church in Poland is not only alive but has come to maturity within the last ten years since the end of World War II and is fully functioning and will continue with its activities," he wrote.

The Methodist Church in Poland is described by the superintendent as an ecumenical church. "We have a good neighbor policy toward all denominations and cooperate with them," Naumiuk wrote. "In many of our churches and chapels, Evangelical Christians and others have their services."

Methodist work in Poland deve out of a large relief program o Methodist Episcopal Church, S after World War I. Orphanages opened at Grochow and Klarysew, for students in the universities in saw was established, and evange services were conducted.

In 1922, the work was organize the Polish-Danzig Mission with members. When evangelism was vented by legislation, restricting gious ministry to members and d ing recognition to The Meth Church, a cultural society was ganized.

Heavily stricken in World Wa Poland was the first area to re any large amount of American through Bishop Paul N. Garber. sade for Christ funds provided fo repair of the central building in saw. The last statistical report rece from Poland places Methodist mem ship at 18,000.

Says Clergy Must Help End Rural "Slums"

Oberlin, Ohio (R. N. S.)—Cle men must play a major role in elim ing the "slums of rural Ame Howard G. Diesslin of the Farm F dation, Chicago, said here.

He said the low income farm is of the chief problems facing rural urban America in the decade ahe

sin spoke at a town and country
convocation sponsored by the
gical and Reformed Church and
ngregational Christian Churches.
ttended by rural pastors from
s.

agricultural recession of the
ee years, in contrast to the
prosperity in the urban and
al sectors, again spotlights the
ess of the present situations,"

n progress has been made to-
leviating urban slums through
and public action. No compa-
fort has been made to eliminate
ns of rural America. The min-
ust play a vital role in tackling
ving this problem."

d Capener, extension rural
ist of the College of Agriculture,
ate University, said the church
concern itself with "doing those
which the school is not doing
ely, particularly in the area of
on for life's values."

ches' Actions Vary acial Integration

ually and quietly, America's
es are moving away from racial
tion in worship, but they still
long way to go. That was the
National Council of Churches
recently described current de-
ation efforts of the churches.

nwhile, the American Friends
e Committee reports it has found
startling lowering of racial bar-
generally in the nation's capital
at it has decided to discontinue
gram to end segregation that it
en conducting there for the past
ears

e is a summary of other recent
of the churches:

acial integration, Protestant
es in Dayton, Ohio are shown to
ging behind schools, industry, and
community elements in the re-
f a recent study. Findings of the
, made for the Church Federa-
f Greater Dayton, were based on
s to a questionnaire from 120 of
ty's 200 Protestant churches.

he Methodist Church, the director
e Wesley Foundation in North
na was fired in September be-
of her racial views and member-
in the National Association for
dvancement of Colored People.

North Alabama Annual Confer-
meeting in September, favored
ued segregation in the church, as
ost deep South conferences which
ast spring. Meanwhile the South
na Conference was reported suf-
some hysterical attacks for its
against proposed use of economic
pressure by "citizens' councils" that were being formed in the state.

The Tennessee Conference endorsed the Supreme Court decision on desegregation in public schools and favored asking the General Conference to study the question of Methodism's Central Jurisdiction. The Kentucky and Louisville Conferences passed strong resolutions against racial discrimination in the church but approved memorials asking that the jurisdictional system be kept.

The Central Alabama Conference voted "to work for full implementation" of the Supreme Court decision. The East Tennessee Conference resolved to aid the NAACP both morally and financially. Both of these are Central Jurisdiction conferences.

Members of the East Tennessee (Negro) Conference were invited to attend the Holston Conference pastors' school, for the first time in the school's history. Later the board of managers approved making the school a joint project of the two conferences, which almost coincide geographically.

The Methodist church of Old Mystic, Connecticut, made history recently when the all-white congregation voted unanimously to invite a Negro as its pastor.

An earlier report by Religious News Service indicated that white and colored pastors' associations in Nashville, Tennessee, were expected to merge this month.

A warning against integration has been sounded by Bob Jones, Sr., in a radio address from Greenville, South Carolina. He declared that integration might tend to weaken the spiritual heritage of the Southern Negro.

Meanwhile, a National Lutheran Council official, Robert E. Van Dusen, has called upon churches to make "a determined and courageous effort to speed up the process of racial integration." He was addressing the triennial convention of the Woman's Missionary Society of the United Lutheran Church meeting in Cleveland, Ohio.

Other religious groups making moves toward integration recently included the Florida Synod of the Presbyterian Church in the U. S., the Evangelical United Brethren Church, and the North Carolina Association of Jewish Rabbis.

Racial integration has been launched in the Norfolk, Virginia, Catholic High School, and the Jesuit High School of Dallas, Texas, has accepted two Negro students.

President J. H. Jackson of the National Baptist Convention, U.S.A., a Negro body, urged members to keep in mind the value of goodwill in their quest for equality. He spoke to the annual meeting of the denomination in Memphis, Tennessee.

Judicial Council Decisions

Decisions of the Methodist Judicial Council, at its annual session held in Denver, Colorado, July 28-30, as briefed by Marvin A. Childers, president of the Council.

No. 114 [Transfer to Another Conference]

The Council of Bishops had requested the Judicial Council to pass upon the constitutionality of that part of Par. 431, Sec. 7, providing that the consent of a ministerial member of an Annual Conference must be obtained before he can be transferred to another Annual Conference.

The Judicial Council held that this provision is constitutional.

No. 115 [Conference Year and Fiscal Year]

The Judicial Council affirmed the ruling made by Bishop Clare Purcell in the North Alabama Annual Conference that the "Conference year" begins with the adjournment of an Annual Conference session and ends with the adjournment of the next regular session of the Conference; but that the Annual Conference had a right to fix the dates of a fiscal year on which it operates.

No. 120 [Status of Retired Judicial Council Member]

Fred B. Noble, a member of the Judicial Council, is 70 years of age. Under the law of the Church he will automatically retire from the Judicial Council at the close of the General Conference early in May, 1956.

The Jurisdiction Conference of the Southeastern Jurisdiction meets in July, 1956. At the 1955 session of the Florida Annual Conference Fred B. Noble was elected as a lay delegate from that Conference to the Southeastern Jurisdictional Conference. This being a matter concerning the work in that Jurisdiction the College of Bishops of the Southeastern Jurisdiction under Sub. 3, Par. 914 of the 1952 Discipline, referred the matter of the validity of Fred B. Noble's election, to the Judicial Council for Declaratory Decision. The Judicial Council held as follows:

DECISION

"Fred B. Noble being automatically retired from membership upon the Judicial Council at the 1956 General Conference, he would be in all respects eligible to serve as a delegate to the 1956 Jurisdictional Conference of the Southeastern Jurisdiction of The Methodist Church, which meets after the 1956 General Conference closes. The time of his election as such a delegate is immaterial, his eligibility to serve as such delegate at the time the Jurisdictional Conference meets being the determining factor as to the validity of his election."

Faith--the Way to Peace

"To labor for peace and *'the things that make for peace'* is the way of faith for a perilous time."

From a Sermon
By W. RALPH WARD, JR.

". . . Nevertheless, when the Son of man comes, will he find faith on earth?" —Luke 18:8

THIS DISCUSSION does not have much to do with the situation where I live."

Such, I am sure, must have been the reaction of some people even when they heard the Master speak. The parable of the widow who persisted in her efforts to secure the help of a judge . . . , for instance, must have sounded irrelevant to many of Jesus' hearers. Hearing him, surely one said to another, "This discussion does not have much to do with the situation where I live."

I submit that nothing seems more irrelevant in these days than to talk about "peace." Yet it was just this kind of world Jesus knew and anticipated when, reflecting upon life's bitter hates and animosities . . . , he asked, ". . . . *Nevertheless, when the Son of man comes, will he find faith on earth?"*

It is important to note what Jesus asked. He did not ask if . . . he would find a prosperous world, a world of righteousness, or even a world of peace. . . .

But he asked if he would find *faith.* Not belief, not creedal acceptance of this theology or that, but moral earnestness. When he comes, will he find the vision of his Kingdom alive in his people . . . ?

This, I urge, does have much to do with the situation where we live. Jesus did not ask how he would find things at the United Nations or on Capital Hill. . . . He put the matter in a much more personal setting.

He asked about you and me: how would we be living, what would be our philosophy, our faith . . . ? Would he find us turned cynic, coward, thoughtful only for self, or would he find us . . . striving for the things which attain unto peace?

Roy L. Smith tells of a fellow who said that while he had never produced a note of good music in his life, he had helped for twenty years to create a demand for it. As individuals it may not be our lot to do much in the matter of specific action which will lead the nations of the world to adjust their problems without resort to war, but we can help create the demand for international good will and understanding between nations. . . .

No Easy Road to Peace

Such a conviction has several practical aspects. For one thing, we should learn that it is possible to accept life's realities and yet hold to God's ideal imperatives. To decide this would save many from cynicism and despair whenever world peace is mentioned.

I have a friend who frequently calls me and, after presenting a problem, says, "Well, what shall we do about it? I want to get this settled right now!"

As Americans we have been people who want to face up to a problem and settle it right now. But . . . sometimes it cannot be solved immediately. World peace is one problem that probably never shall be settled once and for all.

After what we have passed through in this last half century, we should realize that we cannot settle all of our problems once and for all by a grand slam military victory. War may settle some things, but for every problem it solves, it unleashes a dozen more.

Peace doesn't solve all problems either, for in the quietness of peace we suddenly learn how many additional problems were being hidden by war.

So the ideal of peace will probably not be achieved in any single generation. The road to peace, like th of life, has many twistings and ings. It goes up hill and down. demands faith and moral earne perseverance and sacrifice to foll trail of peace.

A second practical aspect to k mind regarding the relevance emphasis upon disarmament, government, and world peace is t one knows the ultimate consequ of his labor.

How long will it take to achie during world peace? Who can tell point is that we must never be quered by despair.

The United Nations is not wh hoped it would be after ten ye activity, to be sure. Proposals fo armament . . . have been reb ignored, or rejected. The tentative in which the year 1955 dawned i sorely threatened. . . .

But let us not forget that the as final as it was, did not overcom Master's courage or end the pow his love.

Double-edged Security

Finally, the situation in which w today is involved in the whole n of security, and that is not remote the Master's question, ". . . *will h faith on earth?"* Security is seriou matter of civil defense, though may not admit it.

But the sword of security is do edged. The guardians of our sec must be concerned not only wit worst that may happen to us, bu with the best.

In that regard, all mothers fathers, church-school teachers, an ficers of the church . . . are the a of that service which will prepare kind for a lasting peace.

The Master did not ask all of his ciples, and he does not ask every of us. He asks only one thing: na that when he comes he will find u agents of his faith, the ministers Spirit and truth. . . .

We may not be able to produ single pact which will lead to the e of war, but we can create the at phere wherein pacts can be wr disarmament conferences held, and terms established which will save world from the tragedy of war.

What shall tomorrow bring? foolish to forecast. But to whom tomorrow belong? That is a diff matter. . . .

The future belongs to those never lose heart, . . . who labor earn to proclaim *the unsearchable rich Christ* and the eternal truths o Gospel. To labor for peace and *things that make for peace"* is the of faith for a perilous time.

W. RALPH WARD, JR. *is pastor of Mt. Lebanon Methodist Church in Pittsburgh, Pa.*

CHRISTMASTIDE PREACHING

A pastor's ideas for preaching and worship in the Season of the Nativity, Christmas Eve through Epiphany Eve.

SUPREME message of Christmas is the Incarnation. Just be amplified and illustrated afresh year after

ıe variant traditions which have gathered about as and Epiphany (January 6), the central and re- theme is the birth of the Son—physically by Mary ılehem and spiritually by baptism in the Jordan the marginal R.S.V. reading of Luke 3:22 and its ion in such Fathers as Justin, Clement, Origen,).

voman who was arranging a community sing for the tmas season consulted a minister asking for help in ing some "different" carols. Most of the traditional tmas music, she complained, was "too distressingly ogical." Distressing though it may be to the secular Christmas is (and Christmastide preaching must be) definitely theological.

eeds to be remembered that the *divinity* of Jesus does ıean the *deity* of Jesus. The New Testament does not that Jesus is God. It teaches that Jesus is the human Incarnation of God. "*I and the Father are one*" (John 10:30) is not properly understood as a complete and absolute identity.

Jesus and God are one in whatever sense two separate persons can be on. The New Testament teaches that Jesus and God are as separate as a father and son (Mark 1:1); they are as separate as any two persons of whom one could say, the other "*. . . is greater than I*" (John 14:28). They are as separate as every believer is separate from Christ (1 Corinthians 3:23); they are as separate as any two persons about whom it could be said that one was *with* the other (Acts 10:38).

Any understanding of the creeds or the doctrine of the Trinity which does not do full justice to the distinctness of Jesus from God as an individual is not true to the New Testament. Paul never says that Jesus is God; he says that Jesus "*. . . is the image of the invisible God . . .*" (Colossians 1:15), and . . . *the likeness of God* (2 Corinthians 4:4). *No one has ever seen God; the only Son . . . has made him known* (John 1:18). In the face of Jesus Christ we see what God is like (2 Corinthians 4:6)—this is the New Testament teaching. *He reflects the glory of God and bears the very stamp of his nature . . .* (Hebrews 1:3).

A modern way of putting it (and we mean no irreverence) might be to say that Jesus is "Mr. God." He epitomizes, sums up, characterizes all that we know of the Most High—if we do not press the analogy too far, it is just as George Mikan used to be the embodiment of professional basketball at its best and was accorded the title of "Mr. Basketball." In similar fashion the late Senator Robert Taft was "Mr. Republican" to millions. Not long ago a historian suggested that Abraham Lincoln should be called "Mr. America" because the whole genius of our nation at its best was expressed through him.

The Incarnation, the *oneness* of the Father and the Son, is the teaching that God and Jesus were one in will, purpose, love, goodness. Often overlooked is its implicit affirmation that human nature can be an expression of the Divine. God can hardly be "wholly other" if he can communicate himself through a man! God was in Christ in precisely the same way that Christ is in a believer (John 14:20); or a believer is in Christ in the same way that Christ is in God (John 14:21)—by ethical obedience (Philippians 2:8).

Arthur Koestler says that when he was a member of the Communist Party, "I was part of it, as my hands and my guts were part of myself. It was not a relationship; it was an identity." (*The Invisible Writing,* Macmillan Co., $5.00)

At a testimonial dinner for Fritz Kreisler on his seventy-

fifth birthday one of the speakers said, "He did not only *play* the violin, he *became* the violin, or better, the violin became Fritz Kreisler. . . . For he not only makes music, he *is* music. . . . ." (*Fritz Kreisler*, by Louis P. Lochner, Macmillan Co., $6.00)

Christians, inspired by the moral grandeur of Jesus Christ, have said that "it was not a relationship" with God; "it was an identity." Or, "he did not only *play* God, he *became* God." The intensification of our speech should not, however, be allowed to blur our consciousness that God and Jesus are also separate, even as Koestler and the Communist Party were actually separate, or Kreisler and his violin. When this consciousness is gone, the New Testament teaching is gone. One of the most persistent heresies in the church has been the tendency to graduate Jesus entirely from humanity.

If you are looking for enlightening reading on the Incarnation, read "Phillips Brooks and the Incarnation," by Bishop Francis Gerald Ensley (*Religion in Life*, Summer, 1951).

The liturgical color for Christmastide is white.

The Practical Solution

December 25, Christmas Day. Hebrews 1:1-12 or John 1:1-14.

You will want to maintain your regular hours of service inviolate, even if you anticipate a drop in attendance. Whether or not you will add another service, with or without Communion or Baptism (at 6 A.M. or 4 P.M. perhaps), will depend upon your local situation.

Some ideas: How wise were the wise men? What did they see that others missed? "Troubled By A Star" (Matthew 2:1-3). Is godliness in human life troublesome? Why? To whom?

Who is the author of the Christmas story? What is its plot? Where is its denouement?

Last December Theodore P. Ferris of Trinity Church, Boston, preached a notable sermon arising from the fact that the celebration of Christmas was the practical solution to a practical problem—not merely displacing but also fulfilling a pagan holiday. He said, "the best loved Christian holiday stands on a pagan foundation . . . on the basic pagan natural instincts and says to people, these things are not wrong, these are right and good and when Christ comes he lifts them up and develops them and transfigures them and expands them so that they become all that they are capable of becoming." ("Three Things To Remember About Christmas")

The lectionary reading from Hebrews 1 contains the characteristic word of that book—*superior*. The book is one long argument for the *superiority* of Jesus—he is better than the angels, Moses, the prophets, the priestly system, or anything else.

In the John 1 reading try translating "word" (*logos*) as "idea" sometime, or better yet, as "spirit of love."

These preaching helps are prepared by various Methodist pastors who are known in their own conferences as good preachers. While THE PASTOR *does not necessarily agree with the theological viewpoints expressed, the suggestions are presented in order to stimulate our readers to work out their own best sermons.*—ED.

A Family Service for Watch Night

December 31, New Year's Eve (Watch Night).

Surely Wesley's idea of promoting the corporate devotion with a Watch Night service is worth emu as a corrective of the widespread orgiastic excesses o Year's Eve. It need not be a wholly solemn obser however. Why not have activities for all ages, partic teen-agers and young married couples, beginning a in the evening and closing with thirty to forty minu worship just before midnight?

A brief yet authoritative account of the origin and r of Wesley's Watch Nights (which were held about a month) is found in Richard M. Cameron's *The R Methodism* (Philosophical Library $4.75). Plenty of rials are in The Book of Worship (see index).

A family service can be built around each member b ing a twig from his Christmas tree to burn, and pe sharing with the others the things of the past year for they are most thankful and the things for which the most hopeful in the future.

Communion Service Appropriate

January 1, New Year's Day, Sunday after Chris Revelation 21:1-7 or Luke 2:15-21.

On this Sunday you will have a choice to make. the traditional day for celebrating the circumcision (cation, christening) of the baby Jesus; hence the lectio reading includes Luke 2:21. It is also New Year's hence the lectionary reading from Revelation 21, *"Be I made all things new."*

This Sunday has been designated as Student Recogr Day in our church because the college students are likely to be home at that time. It also begins the Univ Week of Prayer. Many think that the most appro service of all for the first Sunday of the New Year is munion!

Some ideas: One might incorporate a special litan prayer for students in or following the Communion r (Book of Worship, pp. 166, 191, 195). Does prayer "ch things" or change people? The Lord's Prayer teache to pray in the spirit of filial obedience with an expect of personal help and a confidence of social perfection. can learn a lot about prayer in the excellent essay on Pastoral Prayer" in Ernest Fremont Tittle's *A Boo Pastoral Prayers* (Abingdon Press, $1.50), and in Ch Gore's *Prayer and the Lord's Prayer* (Harper & Brot $1.50).

For students, why not a sermon on "What Is Tru How is it known, recognized? By the scientific met By practical or useful consequences? Is the claim o Gospel that Jesus Christ is the Truth intellectually fensible?

Wallace Nutting, the eminent authority on early A ican furniture, says that "the standard of beauty is recognition of it by the noblest minds" (*Wallace Nutt Biography*, Old America Co., out of print). Maybe wouldn't be a bad time for a sermon on the offices o church, "From the Cradle to the Grave" (baptism, m bership, marriage, death).

Evidence of the Incarnation

January 5, Twelfth Night.

The Festival of the Epiphany (manifestation) is on J ary 6. If an Epiphany Eve service is held, your mes can be built around one of the manifestations of Ch incarnate nature: the star and the Magi, the voice a Jordan, the miracle at Cana.

p for the Problem Drinker

A physician suggests ways pastors can help alcoholics, and tells how one large company aids employees who become victims of alcoholism.

G. H. GEHRMANN

ONIC ALCOHOLISM or excess-e drinking is a major evil that faced and met realistically with anding. There are seventy mil-ople in our country who drink c beverages, and it is estimated m 3 to 5 per cent are chronic cs.

immediate problem, in my is to put into effect every le effort toward helping the n drinker, the 3 to 5 per cent who perately in need of help. This in a tremendous task.

ead our total population into bstinence is an undertaking so l and impracticable as to be un-c. Desirable yes; attainable no. has consumed alcoholic drinks hey were first concocted, and in oability he will continue to do so as the good earth yields fruit ain and vegetables. If man can-y alcoholic beverages legally, he ther buy them outside the law ke them himself. There is no re-or law strong enough to control sire.

Sinful Habit

alcoholic has too long been con-l a sinful degenerate, a weak-l individual; and too few have returned to permanent sobriety, , and happiness. No disease has been cured until through study esearch we have come to under-the cause and with this knowl-institute proper means of cure ief.

leper was never cured by de-g him unclean and casting him e the city walls, nor did such a dure stop the spread of leprosy.

Time was when all diseases were considered infestations of evil, brought on because of sinful conduct. It was not many years ago that our mental cases were chained and shackled in the city square, for all to see, abuse, and even torture.

Twenty-five years ago no one dared mention the word "syphilis" in public. Now since we have learned to talk openly about it and approach the problem realistically, this dread disease has been stamped out in hundreds of thousands of sufferers. True, it still exists and probably always will, but not to the extent that it formerly did.

During the past few years there have been those who have worked and studied to learn more about the problem of alcoholism. This has been done in order to understand better the problem and through better understanding achieve more effective results through treatment.

Those who have devoted their time and efforts to this problem are firmly convinced that alcoholism is a diseased condition and must be treated as such. There naturally are those who deny that it is a disease and maintain it to be a sinful and degenerate habit. It is quite safe to presume that alcoholism may never be universally accepted as a disease.

Many solutions to medical problems, despite indisputable evidence to their validity, are not acceptable to some people. Smallpox vaccination is one example. Vaccination against smallpox has practically eliminated this dread disease. Yet there are many who still do not believe in it.

Medically, disease is defined as any deviation from the normal. Personally I find it impossible to consider the alcoholic a normal individual.

Regardless of one's definition of the alcoholic, years of experience in treating problem drinkers has proven beyond a doubt that the patient's response is much greater and the final results more satisfactory when the alcoholic learns that he is suffering with a disease. In my work with the du Pont Company, I have seen innumerable heretofore intractable cases show response when their condition was explained to them as a disease.

The rehabilitation of the alcoholic is a colossal task. It requires the continued efforts of the public and all professional groups, especially the clergy of every denomination.

If the members of our clergy will accept certain fundamental facts relating to the over-all problem of alcohol, they can pave the way for more real progress than any other group.

Seventy Million Drinkers

Efforts to stop the manufacture and sale of alcoholic beverages have been tried and proven a miserable failure, both on a national and local scale. During the era of national prohibition, anyone could buy any quantity of liquor he wanted. Illicit traffic in liquor thrived throughout the country.

Thousands of people began to drink who never had the desire before, and did so, partially at least, because defying the law became almost an obsession, a smart thing to do. Bootlegging and gangsterism flourished, and when prohibition ended, these groups turned their attention to other illegal methods of making easy money; they are still going strong.

Seventy million people in this country drink and just so long as they want to drink they will, even though the church considers it a sin. Most of them don't consider it a sin and even those who do usually continue to drink.

These being the facts, and they are, perhaps we can do a better job by turning our attention toward those who be-

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cause of their drinking are in dire trouble; they are the alcoholics.

There are many definitions of alcoholism, some lengthy, some confusing, and others too rigid to suit too many people. There is one that I use for brevity, simplicity, and understanding: "When an individual's drinking interferes with his home life, his social life, and his business life, he is an alcoholic."

He is a problem beyond all doubt and needs help. This is practically the only stage, moreover, in which he may be willing to accept help; and even then some will not.

Naturally it is true that had one never taken a drink he would never have arrived at this deplorable state. But the fact still remains that he did. And so the problem is: how can we help him?

To Abstain Is Not Easy

If you want to help the alcoholic, don't tell him that all he has to do is stop drinking and come wholeheartedly into your church. He will usually label you as one who knows nothing about his problem.

He already knows and has been told many times to stop. He has told himself a thousand times, "I must stop," but he cannot.

You will probably say, as you read this: "Nonsense, anyone with the will power can stop." Anyone with the will power can stop, but alcohol has destroyed his will power to the point that it is no longer strong enough to fulfil his needs.

Coming back to, or joining your church does not fulfil his needs at this time because he cannot properly think for himself, to say nothing of wholeheartedly accepting God. He must be brought to total sobriety for a period of weeks and often months before he feels the need of your church. Then he may come gladly and accept all you have to offer.

Until that time comes, you can best help him by being sympathetic, understanding, and expressing your sincere desire to be at his service whenever he feels the need of your help.

Don't try to preach the Gospel until he is ready. Most of them become ready in their own way, given a little time.

Intolerance Doesn't Help

During my medical work, I have had the opportunity and the pleasure of knowing many clergymen of several denominations. This association has enabled me to learn their varying opinions on the subject of drinking and their ideas as to how the alcoholic can be brought to sobriety.

Many ministers are decidedly intolerant of any drinking. Others admit that although drinking is a deplorable habit, the fact must be accepted that too many people do and will drink, just as they do other evil deeds. And the attitude of intolerance is not a cure-all.

Many of my clergy friends have been able to lead some patients back to the path of righteous living through sobriety. But regardless of the number so helped, there is still too high a percentage of failures.

I recall a very dear old preacher friend who, I am certain, never tasted alcohol. He ardently preached total abstinence to his large congregation. He repeatedly told me that very few of his people drank.

He did not understand, unfortunately, how thoroughly deceiving some people are. Many of his people were well known to me, and although they were by no means problem drinkers, still they drank. I recall several who had been cured, he thought, through his help. They were patients of mine.

The alcoholic who is a lone or silent drinker often fools everyone but himself.

At one time I had a patient whom I suspected of being an alcoholic. No one, not even his wife, ever saw him take a drink. He preached temperance and never allowed any of his employees to have a drink while in his presence, either at work or at social functions.

He had the bleary eye, the red face, and the trembling hands so typical of the alcoholic. He vehemently denied ever taking a drink.

One night I was called to see him at home. He had fallen downstairs and injured himself. His wife was indignant when I informed her that he was drunk.

Attend an A.A. Meeting

Everyone, the clergy included, has much to learn before he can expect to approach the solution of most problem drinkers. Some of this much-needed understanding can be gathered from books, provided the books have been written by those who really understand.[1]

The easiest, quickest, and most satisfactory means of gaining information is to attend a few Alcoholics Anonymous meetings. There you will hear the voice of experience; you can talk freely with the members and learn more in a few hours than you could possible understand in days of reading. That's where I learned—try it.

If you find yourself critical of A.A.'s approach to the problem, try to look your criticism by reminding self that here is an organization a few years has grown from a bership of two to a quarter of lion. No other group has ever be to help so many problem dr Think of it as only a temporary tute for religion as you understa

Since 1943 we at du Pont have that the most successful meth handling the alcoholic is with t operation and help of Alc Anonymous. Prior to that year al of medical programs were tried out any appreciable success. N program in association with A.A. habilitating 65 per cent of our p drinkers, and that is 65 per cen ter than any other method we tried.

Our technique of handling an vidual case can be briefly des When it has been determined t individual is a problem drinker, h mediate superior has a talk wit He is told that he is a medical p and is being turned over to "M for a period of three months.

The employee then reports to cal where considerable time is with him. He is told that the ti come when he must do something the disease (alcoholism) which is fering with his business life, his success, and his home life.

He is given three months to that he recognizes his problem that he is anxious to do thing about it. At the end of months, Medical recommends t superiors whether he is a good ri the future.

The employee is permitted to c any method of cure or relief. We c insist that he join Alcoholics A mous. But we do insist that he b terviewed by an A.A. member wh plains how the organization w what it has done, and what is c for him.

We also insist that he attend A.A. meeting and inform him that the choice of a method of treatm his. He is told that he can have a of absence without pay if he choo

I believe it will help you in f pastoral work with alcoholics i will try to see the problems as have been experienced by the holics. Learn how they have re against other forms of treatmen reasons for their reactions, and the A.A. program has helped o help them.

For many years I thought I how to best handle the alcoholic. almost overnight it became clear that my methods were as far wro they could be.

[1] These are recommended: *Primer on Alcoholism*, by Marty Mann, Rinehart and Co., $2.25; *Alcoholism—What Can I Do About It*, by Leo B. Sedlack, Leo B. Sedlack, 125 11th St., N.E., Cedar Rapids, Iowa, $2.50; *Alcoholics Anonymous* (rev. and enl.), Baker & Taylor Co., $4.50.

Counselor's Workshop

A Catholic mother yearns to have her family united in one church. This pastor thought he knew the answer to her problem, but he failed to help her.

Inter-faith Conflict

EN I CAME to this charge three ears ago, Mrs. P. was singing in ir occasionally, mostly when the r asked her to take the solo part nthem.

P. was of Catholic background, studied to become a nun while ng a Catholic boarding school. graduation, she met and married byterian. They have two children tend our Sunday school.

my first call at their home, she e of her Catholic background. ld of a wonderful experience she e day while praying before the of Mary in the Roman Catholic h. She saw a vision of Jesus and ow fully believes that she was rted as she was praying that day. has maintained a constant prayer d reads her Bible regularly. Her nd absolutely refuses to attend a lic service with her and she has ed out rather than attend the es alone. She longs for the family ong to the church as a unit. Per- y she feels that she is a true tian.

Call

tor. I certainly appreciate your g me this frank statement of your ous background and your experi- with God. I think that I have the er to your problem.

s. P. Oh, I hope so. I have at- d several Protestant churches g to find if they were practical f they could help our family. What ur solution?

stor. It is a simple one. Your hus- refuses to attend the Catholic ch, and you disobeyed the teach- f your church by marrying a Prot- nt who will not conform to your ch's teachings. There is no Presby- n church in this community. Both and your husband are out of fel- hip with your church. You can be ed by joining The Methodist rch. You have sung in our choir your children attend our Sunday ol.

rs. P. I think my husband would go g with that. But I don't know about I feel that I missed it by getting married and not becoming a nun.

Pastor. Are you and your husband having family troubles?

Mrs. P. Oh, no! We get along as well as anyone. You see what a nice home he is building for us here. He has done all of the work himself on his day off and nights. He had to add this bedroom here because we are now expecting another baby.

Pastor. I would not want you to think that I would try to pull you out of your church to join mine just to gain new members, but frankly, I think that you have missed the boat with the Catholic church. You have a family now and you will have to do the next best thing for the children, your husband and your own sake. I think that The Methodist Church offers you just what you need to care for your spiritual needs and bring peace and happiness to your home.

Mrs. P. Well, thank you. You certainly have made it an easy step for both my husband and I. But my mother, she would think us all lost forever.

Pastor. But, my dear sister, if you are saved by Jesus, and you say that you know that you were converted while you were praying before the statue of Mary that day, then you are saved no matter what church you are a member of.

Mrs. P. Oh, yes, I know. I guess I will just have to pray more about it and read my Bible more. I get so much help by reading my Bible.

Pastor. Well, you pray about it and my wife and I will make this a subject of prayer, and then you let the Lord lead you.

My wife and I called at the home about every ten days. The husband was willing as soon as Mrs. P. could make up her mind. The baby was born and on a visit when the child was three months old, it looked like the seed was up.

Mrs. P. Little Sue is three months old now and she is big enough to be baptized. What would you say if I told you that I would like very much for you to baptize her?

Pastor. I'll be happy to baptize this little doll any time you say.

Mrs. P. I want my mother and stepfather to be her godparents and stand up with us, but mother has not consented to it if I have you do the baptizing. On the other hand, she hasn't said that she won't. I told her the other day that she didn't need to feel bound to the old Catholic church any longer. You see, my stepfather is not a Catholic so she is really in the same boat as I am with the church.

At a later call, Mrs. P. said that her mother said she just can't see herself

Report Your Pastoral Calls

You are invited to submit reports of your calls for analysis and evaluation. For each one of your reports accepted for publication in "The Counselor's Workshop," you will receive a small check.

All real names and material that may tend to identify the case should be changed before submitting your manuscript. Your name will be known only to the Editor, and not to our readers or to our consultants who will comment.

It is requested that each of your manuscripts be prepared according to the following instructions:

1. *Nature of the call:* Indicate the type of call you consider this to be; that is, whether it is a case of bereavement, illness, marital difficulty, etc.

2. *Introductory remarks:* Give a brief description of the parishioner or person counseled and a statement of your knowledge of and relation to the person before you made the call or granted him the interview.

3. *The call:* Give, as you remember it a verbatim report of the call in the form of dialogue between yourself and the parishioner. Leave a three-inch margin on the left-hand side of each page.

4. *Questions:* Do not give a lengthy evaluation of your own work, but raise questions that come to your mind, and indicate points in this call where you feel you need help.

standing up front in a Protestant church for the baptizing, and yet she couldn't see herself standing up front in a Catholic church for the baptizing either.

Mrs. P. Couldn't we have the baptizing in the little chapel that you have attached to the parsonage where you have weddings . . . you know, a kind of private service?

Pastor. Yes, we could have a private service with just the guests that you would invite.

A date was set for 10 o'clock on a Monday morning. The father and mother, the grandmother and stepgrandfather brought the baby and I followed the procedure given in the Discipline. They chatted and played with the baby while I wrote out the baptismal certificate. I felt a strangeness and kind of tension; there seemed to be a note of disappointment.

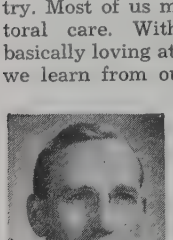
None of them have attended services since, although none had since the new baby came. The two older children dropped out of Sunday school.

We have continued to call at their home for the past two years, trying to cultivate them. I feel like I made a failure even though victory seemed so near. Where did I miss it?

Evaluation by

PAUL B. MAVES

THE final two sentences of this report reveal a basic sensitivity to human relations that is highly commendable and one that promises a helpful ministry. Most of us make mistakes in pastoral care. With sensitivity and a basically loving attitude toward persons we learn from our mistakes.



MAVES

What did go wrong here? Was this pastor prevented from being aware of the depths of this problem earlier in the relationship by his eagerness to make a conquest and record another family for the church? His report reveals a deeply religious woman who yearns to have her family (and herself?) united in its religious commitment. There is a hint that she harbors feelings of guilt over rejecting a call to become a nun, perhaps compounded by marrying outside her communion.

The fact that her mother married outside the church as well, may indicate that there is here some confusion about religious loyalties in the whole family. The counseling problem here involves the whole family as well as the woman.

Most marriage counselors would agree, I believe, that it is best when the whole family can belong wholeheartedly to the same church. If one partner in the marriage must shift it would seem best for the man to shift to the woman's church for in our culture the mother usually is more deeply involved in the church and in the religious nurture of the children than the father. Psychologically the wife has more to lose than the husband.

If this alternative is not possible, the next best step would seem to be to find a middle way in which both can shift to a third communion. If this alternative cannot be reached, then mutual understanding, acceptance, and appreciation of difference is a last resort this side of continuing strain or complete rejection of religion.

Why did this woman reject the call to be a nun? Why did she marry outside her church? Why did she not attend her own church?

For some reason this pastor adopted a doctrinaire attitude and forgot how complicated such situations can be. There is never a simple solution in a mixed marriage or a religious conversion. He had no right to assure her blithely that The Methodist Church offered just what she needed because he had done nothing to find out what she really needed.

Another Scalp

She tried at least twice to open the deeper problem and get help, but each time the pastor slammed the lid on the discussion. He seemed intent only on getting another scalp to hang on his belt.

To call every ten days sounds like constant pressure of a type used by fraternities to get pledges.

The baptism must have been a disappointing experience for all involved; a hollow ceremony, pure form, which glossed over confusion and conflict. Is there any wonder that the pastor who led them into this letdown should be resented? I feel the same way when I have been oversold a suit of clothes I was never sure I really wanted.

It would be my guess that if the loss is to be retrieved, the pastor will have to open up the subject of the sundered relationship and humbly confess his obtuseness.

PAUL B. MAVES *is associate professor of Religious Education, Drew Theological Seminary, Madison, N. J. He is editor of* The Church and Mental Health (*Charles Scribner's Sons,* 1953).

Evaluation by

JACK ANDERSON

SOMETIMES one minister wil to another, "Do you do counseling he may put it this way, "You much counseling I don't see how get your work done." This attitud veals the prevalent conception minister's counseling as some apart from his regular and more ceptable work of pastoral vis preaching, and administration.

Some situations and physical roundings are conducive to the c seling relation. But in the broades best sense an portunity for toral couns arises whenev minister meet member of his stituency who h problem.

ANDERSON

The situa described here i illustration of situation in w some skill in cc seling might h brought happiness to the woman a new family into the church.

The woman obviously needed h The description of her experiences fore the statue should have been ficient clue to the minister that she deep spiritual and emotional needs. gave another clue when she said have attended several Protest churches trying to find if they w practical and if they could help family." "I feel that I missed it by g ting married and not becoming a nu

Her denial of any trouble with husband should not have been accep too readily. It would have been diffic at this point for her to admit s trouble. Her effort to reassure the m ister, and perhaps herself, in descr ing all her husband had done mi have been further evidence of her certainty.

The pastor failed to recognize any these clues. He seemed more concer to get the family in the church t to help the woman. The minister m be sensitive to what the person is t ing to say. He must let her commu cate with him on the deepest level p sible for her at that time. If he can himself in her place so that he beg to feel the fears, doubts, and difficul that she feels, he will not make the m take of running off in the wrong dir tion.

JACK ANDERSON *is pastor of Wh Temple Methodist Church, Miami,*

ntrast to that the minister made
the center. "I think I have the
to your problem," "I think you
issed the boat with the Catho-
urch," "I think The Methodist
offers you just what you need.
is violates the procedure in good
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person must first discover there
oblem (need), face it as honestly
can at the time, and develop the
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the minister stopped it before
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. He had gone on to the solution
problem, but the woman was
ussling with her emotional diffi-
She might have said something
is to herself, "There is no use
g to this minister. He will not lis-
me. He treats me like a little

ier to Talk

e are some practical suggestions.
inister could have taken up the
nent ". . . if they could help our
." Instead of making her too
us about what her family prob-
were, he could have said, "What
you looking for?" "What did you
to find?" "How were you disap-
ed?" Or he could have said, "It
a lot of courage (patience, faith,
gth) to keep a family going,
't it?"

en she spoke about the mistake
tting married he might have said,
t surely was a big decision; would
like to tell me about it?" Or he
t have asked her how she met her
and, and encouraged her to talk
t the days before she made her
ion. Listening quietly, and with
ern, the minister would have found
leads, and the woman would have
encouraged by the concern to re-
herself more completely.

e may have been expressing her
doubt when she said "My mother
d think us all lost forever." This
l have been followed up with "How
ou feel about leaving the Catholic
ch?" Or, "Perhaps you still wish
were back in your old church."

e woman's experience before the
e should have been discussed.
ther we consider this a psychotic
rience, in which she temporarily
contact with reality, or the out-
th of a person so concerned about
elf or a problem that she had a
on," talking about it would have
ed in understanding the woman,
she would have gained confidence
er counselor.

There was a time in my ministry when I insisted that those who wanted to talk to me about their emotional difficulties make an appointment to see me regularly in the office. Most of the people I see in my regular visiting are not strong enough to admit such a need, and I have to meet them on the plane where they are. Usually all the help they get is obtained in such visits.

Sometimes I can get them to set up regular interviews in the office, and I encourage a few to see psychiatrists or more skilled counselors. Only a small per cent of the emotionally disturbed people in any church will seek out the minister and come to his office for the first interview. We must make ourselves available where the people are.

Once a minister gets the thrill of seeing a person who has been emotionally ill walk out of his office able to stand on his own feet, he will have the temptation to make every person he meets a patient. He may also give his people the impression that he considers every emotional problem an indication of "insanity."

Everyone has emotional needs. When we admit our needs, our members will be more willing to admit theirs. As we go about meeting ours in a mature, sensible, Christian way, we will discover our people coming to talk to us about how they can meet theirs.

Audio-Visual Resources

• New churches currently being built may be "outdated before construction is completed" unless church leaders and architects consider "basic requirements for integral audio-visual education techniques."

This warning came from S. Turner Ritenour, chairman of the special conference on church architecture and audio-visuals, during the twelfth International Audio-Visual Workshop at Green Lake, Wisconsin, in September. Ritenour urged careful advance planning so that the church can keep up with advances in electronics which improve the teaching-learning process.

• The outreach of Methodism's television ministry is expected to be increased soon with the appearance of a new TV program, "The Way," half-hour dramatic series on the Christian Gospel of love. Scheduled to begin in January, the program will be released through the National Council of Churches.

Already available for free use at conference-wide or similar meetings is the first program of "The Way" series (16mm sound film, 30 minutes). Write to the Radio and Film Commission, 1525 McGavock St., Nashville 3, Tenn.

• *Career: Medical Technologist* (16mm, sound film, 24 minutes) is a new color film which gives a realistic picture of the work of the hospital team, with emphasis on the role of the medical technologist. Produced for use in recruitment, it is available through the Methodist Board of Hospitals and Homes, 740 Rush St., Chicago 11, Ill.

• Many audio-visual resources for use during Christmas are available from The Methodist Publishing House. Two sound filmstrips (color) are *How We Got Our Christmas Carols* and *Making Christmas Christian.* One is the story of four popular carols. The other suggests ideas for the family as a group during Christmas. Sale, $9.00 each or both for $12.50.

• *A Christian in Politics* is a 16mm film from the TV series "This Is the Life." It tells the story of a Christian layman asked to run for public office, and emphasizes the need for everyone's concern about the character of elected officials. Rental, $9.00.

• Thirty-three free 16mm films for men's club programs are described in a new booklet published by Association Films, 347 Madison Ave., New York 17, N. Y. Many of the films are in color and may be borrowed at no charge except postage.

• *Our Methodist Church School Literature* is a sound color filmstrip (12 minutes) which tells the story of Methodist church-school literature. It is available free on loan.

• A new film in the Mental Mechanisms series is *To Serve the Mind,* which deals with modern methods of treating mental illness. It is 16mm, sound, B&W, running 25 minutes, and can be rented from the Film Library of the National Association for Mental Health, 13 East 37th St., New York 16, N. Y.

Another recent production in the area of mental health is *Someone Who Cares,* 16mm, sound, 22 minutes. The film was produced for the Indiana Association for Mental Health by Indiana University. Write to the University's Audio-Visual Center, Bloomington, Ind.

• Unless another source is given, resources in this column may be ordered from The Methodist Publishing House.

Celebrating Communion In an Altar-centered Church

An orderly procedure for administering the Sacrament in a church with a central altar.

By WILLIAM ESLER SLOCUM

THE METHODIST CHURCH, in common with a large portion of Protestantism, seems to be in a state of transition. This is one of the results of a world-wide revival of interest in the art of worship, or liturgics.

One manifestation of this is found in the changes being made within the church building itself. The center pulpit is on the way out and the altar is taking its place. As a result of this, many ministers are finding themselves serving in a type of church they were never trained to use. Some of them seek help, while others try to solve their problem by ignoring it.

Let us suppose that we have been sent for the first time to a church which has a central altar. It may be that we have never even worshiped in such a church. We should find time, as soon as possible, to go into our new church and seek to orient ourselves: We may or may not like the arrangement, but there it is and we must use it as we lead our people in worshiping God.

First, stand before the altar, which may be elevated on a small platform called the *predella*. On the altar, or above it, there will be a cross. Perhaps there will be a curtain forming a background for the altar. This is called the *dossal* or *dorsal*.

Sometimes instead of this curtain a carved or painted stone or wood screen will form the background for the altar. This screen is known as the *reredos*.

Usually there is a shelf on the back of the altar or connected with the reredos. This is the *retable*.

If there is a raised center to receive the cross this is the *throne*.

As we face the congregation, the side at our right (that is, the side at the right of the Cross), is the *Gospel* side while the left is known as the *Epistle* side. These sides received their names as it was the custom when the Sacrament was celebrated to read the Epistle from the lowest step to the altar and at the altar's left, while the Gospel was read from the top step of the altar's right.

A musical selection by the choir, or a hymn sung by the congregation while this movement was taking place was known as the *gradual* because it was sung as the minister passed to a higher level or grade. Today, any musical selection which comes between the reading of the Epistle and the reading of the Gospel is known as the *gradual* no matter where the minister stands as he reads them.

Cross and Candlesticks

Let us now examine the various items we find upon the altar itself. The most simple altar set consists of a cross and two candlesticks. Candles in these candleticks should never reach above the arms of the cross and should be lighted for every service of worship.

There may also be a pair of vases to receive the altar flowers, which must always be fresh-cut as nothing artificial should ever be placed on the altar. The vases of flowers may be placed on the altar itself or upon the retable but they must neither hide nor overshadow the cross.

The entire altar set usually has been placed as a memorial, so the vases are never used for anything but altar flowers. The altar is, however, no place for empty vases or empty offering plates.

Perhaps our altar is equipped with a pair of three-, five-, or seven-branched candelabras. These are called *lights* because they are lighte minor, nonsacramental service "offices" of the church. The best tion for these is on the retable r than upon the altar itself.

If our altar has both, the candlesticks are called *eucha* (*communion*) *lights* and are li only when the Sacrament is to be brated. They are placed to the and left of the cross on the altar rather than upon the retable.

Care should be taken to replace candles just before the celebrati the Sacrament or to light them few minutes when they are chang avoid having unused candles on altar.

The chief problem presented by candles is the proper method of ligh and extinguishing them. It is not al safe to simply let well enough alone continue all things as we find t The former pastor may not have kn any more about the proper use c altar than we do.

The candles may be lighted as a of the service as a visual call to ship; if so, they will be lighted vested *acolytes*. This is done just fore the choir and minister enter church. They are extinguished after benediction but before any of the shipers leave. The candles on the pel side (the left as the congrega faces the altar), symbolize the di life of Christ and should be lighted and extinguished last.

If both communion and office li are to be used, the communion li will be lighted first, then the o lights, starting with the candle nea the right arm of the cross and work away from the cross. Those on the o side will then be lighted in the s order. They will be extinguished in reverse of the order of lighting.

Some feel that the order of ligh should begin on the Epistle side, others think that it does not mat Surely there should be some uniform about the procedure, and it seems c natural that the Gospel side, being place of first honor in the sanctu should be given preference.

In many churches the candles lighted before the service by an us or someone else to whom the respon bility has been given. In these ca they should be lighted before the worshiper arrives and extinguis after the last one has departed.

Other problems will be solved if always bear in mind that the place first honor is the Gospel side. Wh there is only one bouquet, it will placed on this side. If there are fla the Christian flag will be placed on Gospel side.

WILLIAM ESLER SLOCUM *is pastor of the Methodist Church, Wayland, N. Y., and secretary of the Order of St. Luke.*

s now look at the rest of the
The altar in some churches is
l by a communion rail which
of the choir. Most Methodist
s, however, place the commun-
in front of both the choir and
gy.

part of the church which con-
e altar is the *sanctuary*. The rest
latform is the *chancel*.

part of the church in which the
ation is seated is the *nave*.
estibule by which the congre-
enters the church proper is
he *narthex*. In the early church
s large enough to hold the non-
rs who were permitted to hear
t portion of the service of Holy
nion.

turn to the chancel, we note that
pit is on one side and that a
pulpit-like desk is on the other.
called the *lectern* and from it
le is read.

ectern Bible is usually a memo-
l should always be used during
rship services. We will neither
ur Scripture lessons from our
ible nor remove the lectern
o some other place. The open
n the lectern is a symbol of
antism. It is there to be used,
r, not simply to hold a lectern
n place.

he other side of the platform is
lpit. This is used for preaching
t is the place of prophecy. The
the service is conducted from
tern side of the chancel or from
ar steps.

any desk is sometimes used. This
placed near to and back of the
, facing across the platform. For
s of prayer, it may be placed in
ve of the church at the foot of
ps leading into the sanctuary.
here is a litany desk, the minister
neel at it when he joins his
in recitation of the brief peni-

tential, intercessory prayers known as the Litany.

Having become more or less familiar with the setting in the altar-centered church, let us now plan our service of worship. If we are fortunate enough to find our church equipped with the Book of Worship we will choose a proper service from this and go over it with our choir.

Order of Worship I

If the Book of Worship is not available, turn to one of the services in *The Methodist Hymnal*. Let us take Order of Worship I and assume that we have one or two acolytes and that the choir enters the church with a processional.

While the prelude is being played, the acolytes will enter and light the candles. After this they may stand at attention by the altar; or return to escort the choir into the church, in which case, one of them may carry the processional cross. The processional will then be in this order: acolytes, choir, and clergy.

The minister then takes his place behind the lectern and the call to worship is read. (If we want to be more formal, we can read this from the altar steps.)

The best place for the minister for the opening prayers is at the litany desk or the altar itself. Our church is, however, still in a transition period and we may find it advisable to read these prayers from the lectern.

The responsive reading is also read from this position. We will turn and face the altar for the Gloria Patri and the Apostles' Creed. The position chosen for the opening prayers will also be the position from which we say the pastoral prayers.

The presentation of the offering should be simple and impressive. It is the *oblation*, the offering of self to God. After the ushers have waited upon the congregation, the people will rise as the minister goes directly to the altar and stands in front of the cross, facing the congregation.

The acolytes meet the ushers at the head of the aisle, take the offering plates, which are then received by the minister who turns to the altar and presents the offering to God by lifting it up. (Our fathers called this, "lifting the offering.")

At the close of the prayer, the offertory sentence, or the doxology, the minister places the offering on the altar and passes to the pulpit. This avoids the necessity of passing across the platform while the service is in progress.

The benediction may be pronounced from the pulpit or from the altar steps.

The acolytes will lead the choir in its recessional and return to extinguish the candles. The congregation will not leave before the last candle has been extinguished and the acolytes have left the church.

Holy Communion

The celebration of the Sacrament calls for some further study and preparation. In the first place we must remember that the altar *is* the Communion Table. From it the Sacrament will be administered.

Most Methodists are accustomed to having the bread and wine prepared and placed on the altar before the service. In this case the wine, whether in trays of small glasses, or in a chalice, will be slightly to the Gospel side of the cross, while the bread will be an equal distance on the Epistle side of the cross. All candles will be lighted for this service.

We will assume that the service which begins on page 369 of our Book of Worship will be used. The minister will assume his usual place at the close of the processional and, without changing his position, lead the Gloria Deo which follows. He will turn toward the altar for the Gloria Patri.

If there is a litany desk, the minister will kneel at this for the collect and the Lord's Prayer. Otherwise he will kneel at the altar. He will stand and face the congregation for the Ten Commandments and/or the Beatitudes.

If the minister wants to be very formal, he will read the Epistle and Gospel from the altar steps; the Epistle from the bottom step of the Epistle side, and the Gospel from the top on the Gospel side. Otherwise he will read both from the lectern. The people will stand while the Gospel is being read.

A hymn or anthem may be inserted between the Epistle and the Gospel.

Scripture Reading

The minister may introduce the Epistle and Gospel by a simple statement as to book, chapter, and verse and he may close the reading of the Epistle with, "here endeth the Epistle" or some other suitable closing words.

When he finishes reading the Gospel, however, he will turn at once toward the altar and start reciting the creed. There should be no formal closing to the reading of the Gospel because the Gospel and its reading will never come to a close.

The communion meditation, coming as it does before the offering, presents a new problem: that of going from the lectern to the pulpit without passing in front of the altar. As this is a meditation rather than a sermon, it is not necessary for the minister to go to the pulpit, although he may do so if he wishes.

There are several solutions to this

problem, any one of which is satisfactory. The meditation may be extemporaneous and given from the steps of the altar. It may be given from the lectern, or the organist and/or the choir may lead the congregation in prayer and meditation while the minister kneels at the altar.

During the singing of the communion hymn, which follows the meditation, the minister will uncover the bread and wine. At the close of this hymn he will turn toward the congregation and read the offertory sentences while standing *by*, not in front of, the altar.

As soon as the offering is received and presented in the usual manner, the minister will read the invitation from the same position.

He will then kneel, facing the altar, directly in front of the cross for the general confession and prayer for pardon. (Our Anglican friends stand for this. This is correct only if we use the third person rather than the first person plural; that is, "pardon and deliver *you*" instead of "pardon and deliver *us*.")

The minister will stand for the comfortable words and address them to the people. He will then exhort them to "Lift up your hearts." This portion of the service is not a form of a prayer and should not be given as though it were.

After the Sursum Corda the minister will turn toward the altar for the preface and the Sanctus and he will remain standing for the prayer of consecration. When he comes to the words, "took bread" he will take the paten in his hands and he may break one of the wafers at the words, "he brake it." He will lift the chalice or touch the trays containing the glasses when he comes to the words, "he took the cup."

Administering the Sacrament

Following the prayer of consecration the minister will kneel at the altar for the prayer of humble access ("We do not presume to come to this thy Table . . ."), and remain kneeling until he has received the Sacrament. When he administers the elements to the people, he will place the bread in the ungloved hands of the worshipers. If glasses are used he will do the same with them.

A Sacrament is always administered. It is not something to which the people can help themselves. Large congregations present a serious time element. The poorest solution for this is the self-service method because it makes a memorial meal of the Sacrament.

A better solution is the one with which our boys are becoming familiar as they serve in the armed forces, that of *intinction*. When this method is used, the edge of the wafer is dipped in the wine and placed on the tongue of the worshiper. The words of administration are changed slightly.

Instead of the minister saying "This is my body, . . ." he says, "This is my body and blood. . . ." He leaves out the sentence that starts "Take and eat. . . ." and changes the last from "Drink this. . . ." This method restores the common cup which has so much more significance than the individual glass.

Occasionally we will find the communion rail enclosing only the altar, with the choir stalls, the pulpit, and the lecturn on the platform outside this rail. If your church is so arranged, the continuous method of administration can be used.

With this method there are no formal dismissals. Each worshiper rises when he is ready and the next in line takes the vacated place. As soon as the minister finishes at one end of the rail he starts again at the other.

In most Methodist churches the communion rail is on the level of the nave of the church, often with a gate in the center that may be closed when the Sacrament is to be administered. In this case it should not be closed before the actual administration of the Sacrament.

The opening in the center of the communion rail is a symbol of Protestantism as it gives the worshiper free access to the altar. Sometimes we find that the congregation can be served with more dispatch and less confusion if th remains open.

The ushers direct the people the rail on one side while those other rail are being served. Th gregation moves forward by the aisle and returns by the side. service of worship in an altar-ce church, the movement is always the altar.

When all have communed, th ister will cover what remains consecrated elements and kneel altar for the prayer of thanksgivi will stand at the altar for the Gl Excelsis and turn to the congr for the benediction.

If it seems awkward to stand w back to the people for this Glo may step to one side, but at n will he lead the congregation in pression of praise to God with h to the altar.

Finally, we must remember, ar our people to remember, that th is more than an ornamental p furniture. It is even more than ship center. It is an altar dedic the worship of God and the p sacrifice. On it we place our offer God. From it we receive the ment. It will never have ar placed on it that is not an offe God.

The altar will never be obscu any other object and the cro never be removed from its plac

Liturgical Glossary

By PAUL S. SANDERS

Christmas Day This writer feels strongly that no Christian church is justified in being closed and silent on this day. Family sentiment is a valuable thing, and Santa Claus may even have a justifiable place in the scheme of things; but if we are in earnest in our talk about "de-commercializing" Christmas, we must face up to the implications of a church which does not bother to observe the central fact on which the church stands, that in Jesus Christ the "Word was made flesh, and dwelt among us." How can one answer the honest bewilderment of Roman Catholics when they discover (for they had always assumed the contrary) that most Protestant churches have no Christmas service?

Christmas Eve Properly, the night before Christmas; the "vigil" of the Feast of the Nativity. More and more Protestant churcl observing this beginning of the N season. A midnight Communion ice may be profitably schedule church has a friendly gatherin forehand, at which time memb the parish join in putting up Chr greens in the sanctuary. After a hour, everyone returns to the c

Christmastide The season cente the celebratio Christ's Nativity. It begins pr with Christmas Day, or by ext with Christmas Eve. It cor through one or two Sundays (va until the Feast of Epiphany (J If we did not begin to keep Chr three weeks beforehand, we wou be in such a hurry to put it awa mediately after. Christmas deco in the church ought to be put Christmas Eve and kept up Epiphany.

Rural Leadership Training

A monthly class for Christian education workers helps to meet the particular problems of a rural circuit.

By OWEN W. ARRINGTON

WHAT CAN I DO with a youngster in my primary class who insists on being the center of attention? He will not listen, and he will not participate in class activities. I hate to have the session spoiled for the rest of the class because of one student."

This was just one of the questions that arose in the monthly leadership education meeting of the Ronan Methodist parish. To say that a satisfactory answer is always found to every problem would be wishful thinking, but experiences are shared that at least point the way to a course of action.

The monthly leadership education meeting is one of the steps that our Christian education workers have taken to insure better teachers and leaders. The idea of meeting regularly came out of a three-day leadership education session.

Walter B. Spaulding, then executive secretary of the conference Board of Education, was the instructor. After the first series of courses, our teachers said, "We haven't gone far enough. What else can we do?"

The teachers discussed this question thoroughly, agreeing that they needed more training and help. But how to get it was the problem. Each church was small, so departmental meetings, with only one or two workers involved, did not seem feasible.

Needed Leadership

As none of the teachers was sufficiently trained to guide a leadership training class for the others, it was felt that meetings without "outside" leadership would be like the "blind leading the blind."

What about the minister? Could he come to each one of the churches and hold departmental meetings and give instruction?

Obviously it would be difficult for a minister to conduct regular meetings of this nature in each church on a three-point circuit. Why not have all the teachers from the three churches, along with MYF counselors, meet once a month in a central place for instruction and discussion? Could workers with all ages secure help at such a meeting? We decided to give it a try.

The date for the first meeting was set, and the minister was asked to do the teaching, as he was the only trained person in Christian education in the parish.

The next questions were: what material could be used, and what would be the most practical approach?

Common Purposes

There are very definite needs facing all teachers regardless of the age group they teach. Preparing a lesson is many times the hardest job of all for the beginning or untrained teacher. And the factors involved in determining the techniques and the method of presentation are largely the same for all teachers.

One must understand the unit as a whole, the ultimate goals, the immediate goals, the interests of the age group, the various techniques available, and the necessary equipment. Realizing this similarity of needs, it appeared that it would be possible to conduct a class for all age groups and still provide specific help.

The meetings started with the plan of moving from the general to the specific. In the first months we treated such subjects as "Sources of Help," in which we presented information on the General Board of Education resources; the local Commission on Education; the executive secretary of the conference Board of Education; and the department of leadership education of the

OWEN W. ARRINGTON *is pastor of the Ronan Circuit of Methodist churches, Ronan, Mont.*

National Council of Churches of Christ.

Since many of our workers had no knowledge of the resources available, or that the above agencies even existed, they had never availed themselves of such outside help.

Given the addresses, pamphlets, and catalogs of these agencies, the teachers began a profitable use of many new materials. We moved on from these commissions and boards to the need of specific helps available, or that should be available, to the local church.

Discuss Materials

Then we moved into the field of materials, discussing and presenting information available to help the teachers in specific ways. Careful treatment was given such periodicals as the teachers' quarterlies, *Workers With Youth, Child Guidance, The Church School,* and *International Journal of Religious Education.*

Next our studies centered around the needs of the students and how teachers could learn what those needs are. This involved, of course, materials that would aid them in learning the needs in their particular age groups.

With a foundation in resources, materials, and needs, it was possible to begin exploring the various techniques that could be used to give variety to teaching and learning experiences.

The techniques of storytelling, visual aids, life situation, learning by doing, lecture, discussion, forums, and panels, were all explored thoroughly, with illustrations given as to when each could profitably be used and with what age groups. In a future meeting we plan to elaborate on some of these with an exploration into the field of group dynamics.

More knowledge of the Bible and how to present it was a constantly recurring need expressed by the group, so "How to teach the Bible" became naturally the important question for more than one meeting.

Bible Study Groups

Out of these discussions came an additional Bible study group for each one of the churches, supplementing the work of the leadership training class. These groups, also taught by the minister, involve three more meetings each month, but the value is such that the time could hardly be spent more profitably.

In each leadership meeting, time is given to present purely local problems that have arisen. Sharing in discussion of these problems leads to help being given by teachers who have ofttimes met and solved the same problems in the past. Sometimes one church will have just finished working through a problem that now confronts another church and this proves particularly valuable.

ARRINGTON

Since our three churches are small and limited in their resource material, the minister brings all of his Christian education books and materials to each of the meetings. Teachers are encouraged to borrow books that may be of help to them.

These books are being constantly used and passed around. A fund will probably be set up to build a revolving library and to keep up to date on materials, but in the transition period the minister keeps the latest Christian education materials before them.

Two hours, 8 to 10 P.M., provide sufficient time for each of the meetings, which are held in the parsonage since it is in the center of the parish. A brief worship period is followed by the topic for the evening, which usually takes about forty minutes.

Time is then given to browse around at the book table, with questions being asked and comments made on the books already used.

Local Problems

A report period is held on articles that had been assigned for review in *Workers With Youth, Child Guidance, The Christian Home, The Church School, International Journal of Religious Education,* or other periodicals. This is followed by a question and discussion period concerned with local problems.

Obviously all of the topics mentioned in this writing, and all of the resource material listed have not been fully explored and used, but a start has been made.

Several advantageous results have come from these meetings. We have more and better workers. A gr sense of unity is felt among the churches as they work out their mon needs. Parish meetings are being held.

Each church has its own full pro but the MYFs meet together perio ly, a monthly family night is held ing each month to a different c and a parish Methodist Men's c under discussion. The vital impor of religious education as a very part of the work of the church is realized.

Certain problems still face us, ever. While a high percentag workers attend the leadership mee some consistently do not—usually who need help the most.

Selecting Teachers

A personnel committee workin of the Commission on Education is ing with this, selecting more car the new teachers and convincing of the importance of learning how a better job.

In one of the churches this comm has prepared and distributed a tionnaire that is helping them find people who are interested in Chr education work.

We do not believe that we have rived" in the matter of religious ed tion. We recognize the magnitu the problems that are yet befor We do feel, however, that we have a step in the right direction.

Leadership education is badly n in rural churches (as well as u churches), and our monthly tra session is helping to meet that ne

Idea Forum

Congregation Meets In Fifty Private Homes

By RELIGIOUS NEWS SERVICE

ST. LOUIS PARK, MINN.—The m bership of Aldersgate Methodist ch too large to get into the church a time, assembled at "open house" sions in fifty private homes to hea minister, Bennett Brudevold, ad them by radio.

The open houses had a twofold pose: to acquaint the members each other, and to underwrite church's financial program.

ristmas Dreams

A simple Christmas play that can be staged by a church's young people. Written by a pastor, it is an example of drama that can be created and produced by a local church.

ARTHUR H. JONES, JR.

Characters

: A Communist sympathizer.
nominal Christian from a wealthy
y.
Christian.
's friends: **Carol, Ed,** and **Phyllis.**
amily: **Father, Mother,** and **Dick,**
rother.
amily: **Father, Mother, Paul,** his
er, and **Cathy,** his sister.
orus: Carolers.

Foreword

f the young people in a youth group
mediates through older youth—can
ate in the play, either in acting
r in the chorus. Those with acting
an join the chorus when not on

costumes are needed. Except for
II, the scenes are in a living room,
rangement of which can be varied
h the use of two or three simple
of furniture. Scene II is in a tavern,
can also be simply furnished.
juke box cannot be easily borrowed,
expensive imitation can be con-
d out of cardboard, and music can
vided with a record player.

Scene I

George, and Bill are friends. It is
mas Eve and they are sitting together
floor in a living room playing chi-
heckers. Just before the curtain goes
chorus begins to sing "Joy to the
" The chorus is hidden as though
ere carolers outside; they sing soft-
give the impression that they are
distance away. Music fades away
end of the first stanza.

: It's your move, George.
rge: I know it, I know it!
: He has to work it all out philo-
ally, Sue.
rge: All right, all right. At least I'm
to think, and who could think with
at horrible singing going on outside?
: Why, George, I love every word of

: Amen! So do I!
rge: Amen! Amen! You both make
ck. Why do you love it?

Sue: Because it's about Christmas, and I love Christmas. Gee, I can hardly wait till morning to open my packages.

Bill: Why, Sue, Christmas is a time of *giving,* not getting. I love it because of what it means to others.

George: Bosh! Neither one of you knows anything about life. Money is what makes men happy, not some silly Christian stuff.

Sue: Well, I'll admit that we need money for happiness.

Bill: But that's not why we are really happy.

Sue: Sure it is, Bill.

George: Neither of you knows what you are talking about. Let's be realistic about this whole business.

Sue: Don't get philosophical, George.

George: I'm not talking about philosophy. I'm talking about being realistic, and that's something Christians don't understand.

Bill: I can see that neither of you knows anything about Christianity.

George: Say, I dreamed about Christmas last night, and I can tell you right now, it was a nightmare!

Sue: I dreamed about it, too. I dreamed about all the things I'm going to get!

Bill: Is this a game? I dreamed about it too. What did you dream, George?

George: I'll tell you, if you'll tell me your dream too—and if Sue will tell what she dreamed.

Bill: Fair enough! What about it, Sue?

Sue: (*pushing the checker game back*) That suits me fine. We won't need these checkers any more.

Bill: You be first, George; then Sue, and I'll tell mine last!

CURTAIN: (*As curtain falls* **chorus** *sings the last stanza of "Joy to the world!"*)

Scene II

This is George's dream. It is Christmas Day. George, with three of his friends, Carol, Ed, and Phyllis, are seated at a small table in a tavern. They are drinking cokes, and a juke box (record player) in the tavern is playing a modern dance tune (a local favorite).

As the curtain rises the **chorus** (*outside*) *start singing "Adeste Fideles" and the music clashes with the music from the juke box.*

George (*very loud*): I wish that bunch outside would shut up. This Christmas stuff drives me crazy. It's all a bunch of sentimental bunk. I sure will be glad when this day is over and done with.

Carol: So will I. Every time I want to think, that bunch starts singing.

Ed: I'm going to unplug that juke box (*goes and unplugs it*).

Phyllis: Well, I'll close the door and maybe that singing won't be so audible (*she closes the door and the chorus stops singing*).

Carol: That's better. Maybe I can think now.

Ed: Think of something worth while, and let us in on it!

George: By the way, I heard some news today: (*facetiously*) "Church attendance is picking up throughout America!" (*all break out laughing*)

Phyllis: I know a boy who lives across the street from me who just joined a church. He said *I* ought to join. He said there wasn't anything to it—you can go or not, as you choose, and sometimes they have free church suppers!

Ed: I used to belong to a church. I joined when I was a kid, and I guess my name's still on the church roll. In fact, I had a letter from the preacher the other day, and that poor old fellow hasn't got sense enough to get out of the rain. He's as full of sentimentality as Christmas!

Carol (*disgusted*): They're all alike! I can hear it now: "Jesus this," and "Jesus that." My folks would die if they heard me say that, but just the idea nauseates me, and I never could make it out.

George: And they're always talking about *praying* for peace and all that. What we need is a scientific approach, and a more equitable distribution of wealth.

Ed: I've never seen any equitable distribution of wealth among Christians!

Phyllis: No! And you never will. The rich preach *meekness* and *humility* to the poor, and the poor use this as a salve for themselves.

Carol: That's why I hate the whole business. Who wants to be meek? Let's whoop it up!

(*At that moment the* **chorus** *starts singing the second stanza of "There's a song in the air!" and the four listen as they sing. Just as the stanza is about to come to an end, Ed speaks.*)

Ed: Listen to that, will you? (*the singing stops*)

Carol (*mocking*): "The manger of Bethlehem cradles a King!" Some king! He never had a dime, the Jews crucified him, and he was buried in a borrowed tomb, and they call him "King"!

George: Yeah! And he has been dead ever since. What good is a dead man as a king? We need someone who'll do something *right now.*

Phyllis: That's why I keep saying this Christmas stuff is the bunk.

George: Aye, Comrades, *we* are the hope of the world.

All join in: Aye, Comrades. On with communism. On with truth. Down with sentimentality. Christmas is an illusion!

CURTAIN

Scene III

This is Sue's dream. The scene is the living room of her home. It is Christmas Day. The packages have all been opened. She, her brother Dick, and her Mother

THUR H. JONES, JR. *is pastor of Methodist Church in Chattanooga,*

and Father are all present. Sue is holding a fur coat, one of her presents. Lights are on the tree, and a recording of "O little town of Bethlehem" is being played softly on the record player in the home as the curtain rises. The time is around noon.

Sue (*obviously disappointed and somewhat sarcastically*): But I thought I was going to get new perfume to use when I wore my fur coat!

Father: But, Honey, your fur coat was *expensive*!

Sue: Money, money, *money!* That's all I hear in this house!

Mother: Listen to that Christmas music. Isn't it wonderful?

Dick (*throwing a present under the tree*): I heard all the Christmas music I want to hear at church last Sunday.

Father: Son! You shouldn't speak of the church that way.

Dick (*very short*): What's it to you? *You* hardly ever go. It's either business or fishing or golf or something "important."

Sue: I *still* say that a fur coat is no good without the right perfume.

Mother: You can use mine, Honey.

Sue: Mother! You know that stuff is too old for me. I wouldn't be caught dead with your perfume.

Dick: I'm going to an afternoon show.

Father: I have to be going too. I have to attend to some business.

Mother: Why, I thought we were all going to vesper service at the church. It looks like we could at least spend some time on Christmas with each other.

Sue: Well, don't count on me. I have a date.

(**Chorus,** *outside, begins to sing "O little town of Bethlehem."*)

Sue: Oh! that's the youth group from the church. They wanted me to sing with them this afternoon.

Father: Well, you ought to go out and join them. We Americans should be proud of our churches. They're democratic organizations, and they are good cultural groups, too.

Sue (*sarcastically*): I'll go when you go, Dad!

Dick (*laughing*): She's got you there, Pop!

Mother: Well, if we're not going to church I'll use this time to fix the eggnog. I know some of the folks will be coming by after the service, and I'll have to have something ready.

Sue (*shrewdly*): That Communist I know said all Christians were hypocrites. He said they preach about stuff like abstinence, and all of them serve cocktails and eggnog and all that!

Father: You stay away from that boy, young lady! He's no good. He's going to get into real trouble. I don't know what's happening to our country.

Mother: Your father is right, Sue; and if you have a date you'd better be getting ready. Let's not get in an argument *today*. I'm trying to keep my mind on the higher things; and, while I think of it, I'd better get to making that eggnog (*goes away humming "O little town of Bethlehem"*).

Dick: I'm going to the show.

Father: If you're ready I'll take you downtown. It will save bus fare.

Sue (*pensively*): It still doesn't seem like Christmas to me. I just *knew* I was going to get some perfume too.

CURTAIN

Scene IV

This is Bill's dream. The scene is a living room, simply furnished. Bill, his brother, Paul, and his sister, Cathy, have come down early. None of the packages have been opened. Mother and Father are still upstairs. As the curtain rises the three are singing "God rest ye merry, gentlemen" in very poor harmony. At the end they all laugh together, joyously.

Bill: Gee, I'm glad it's Christmas, and I'm glad we are all home.

Cathy: So am I.

Paul (*expressively*): "Christmas comes but once a year, to bring good cheer, and more good cheer."

Cathy: Ha! We have a poet among us. (*pause*) I wish Mom and Dad would hurry; I can hardly wait.

Bill: Let 'em take their time—I feel poetic too. Listen to this:

"God sent to us His only Son
To show us how the race is run;
This Day we see this holy Face,
All filled with joy, and peace, and grace."

Cathy (*more seriously*): That's real good, Bill.

Paul: It sure is. You ought to have that printed.

Bill: Don't be silly.

Paul: I'm not silly, I mean it.

Cathy: Do you *really* see His Face, Bill?

Bill: Yes, Cathy, I do. I always see something new when we start singing Christmas carols, and all of the rest of what others call Christmas is incidental to what I see. Take, for instance, this one we all love to sing at home: "Silent night, holy night . . ."

Paul: That's Mother's favorite Christmas carol.

Cathy: I suppose all women lov one the best.

Bill: Well, take this picture: " calm, all is bright." Even back in th years I can remember hearing that, always made things "calm and bri even when guns were being fired bombs were bursting, and planes zo —even at midnight.

Paul: I was in Europe one Christ

Cathy: How well I remember Christmas!

Paul: But this is what I was goi say: I heard some of the men sing song and I cried.

Bill: I came near crying when I it that same Christmas; but when I those words "Holy Infant, so tende mild," I stopped right then. *I* was like There was no hope for *me* that year if God could *give* Life I knew he'd care of it.

Cathy: Do you suppose most Chris feel that way about God?

Paul: I'm afraid not. Most Chris are Christian in *name* only. They've *seen* what Bill is talking about.

Bill: But *some of them* have!

Paul: That's right! And you know, I've been thinking recently that it is these people that the hope of the wo built.

Bill: You're exactly right, Paul.

Cathy: Did either of you ever feel thing of this nature when you heard to the world!"?

Paul: Yes, many times.

Bill: Why, that's the Gospel.

Cathy: Here comes Mother and Dad said that "Joy to the world!" wa he ever wanted for a Christmas pre Let's get ready and sing it for him w he comes in.

They turn as the door opens, and b to sing. Mother and Father come in, the curtain closes. The **chorus** *joins finishes the first stanza, then sings "Am*

Truth About Alcohol

More Liquor Outlets Than Grocery Stores in U. S.

Outlets for alcoholic beverages outnumber grocery stores by nearly 75,000 in the United States today. The Statistical Division of the Alcohol and Tobacco Tax Division of the Internal Revenue Service reports the following figures for liquor establishments as of March 31, 1955:

Retail Liquor Dealers	273,454
Retail Malt (Beer and Ale) Dealers	159,282
Total Establishments	432,736*

According to the latest figures of the Department of Commerce, the grocery business is the only one to even approach liquor in number of retail outlets, as the following comparison reveals:

Retail liquor outlets	**432,736***
Grocery stores	358,336
Gasoline service stations	201,444
Women's ready-to-wear stores	34,059
Furniture stores	28,745
Shoe stores	21,765
Department stores	2,658

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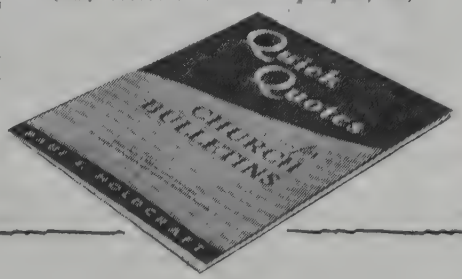

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The Fountain

Frozen Stiff

The dogmatic person in a way has nowhere to go, for he considers himself already to have arrived. He feels no need for new vistas of truth and no challenge to adjust his course to the conditions of life. He is, so to speak, frozen stiff in his own past. The drifting person is equally goalless; he lacks drive, he feels insecure, bored, anxious and wistful. The directed person, on the other hand, is intent on the goal while at the same time free to enjoy the thrill of steering toward it. As he moves forward, quietly or through heavy storms, he feels the call of the home port; and, life being exciting, he looks up to behold the glory of God and the wonders of life around him.

—Nels F. S. Ferré, in *Making Religion Real* (Harper & Brothers)

Morals

If I were to imagine two drinkers who both have resolved to drink no more: one has solemnly thrown bottles and glasses out of the window and gone in for total abstinence; the other has a bottle and a full glass in sight—but he does not drink. Which of these two may be regarded as surely saved? One so easily confounds the physical with the moral. . . .

—Soren Kierkegaard, *On Authority and Revelation* (Princeton University Press)

Sower

One of the best known of the Bible societies often uses as its symbol the emblem of the sower at work in the field. Some of his seed falls by the wayside, some on stony ground, some in a patch of weeds and some on good soil. He can never be sure what will happen to his seed, just as the man who distributes the Bible can never tell what happens to his books. Some books, bought perhaps to get rid of an importunate person at the door, are put away and forgotten. Some, which the purchaser vaguely intended to read some day, are placed on a shelf and left there. Some are given a place of honour on the parlour table and regularly dusted but never read. Some are used as charms or amulets. Some serve as receptacles for paper money. Some are torn up to provide pipe-lighters. Some are just thrown away. But some are read and re-read, and these are like seed in good soil which bring forth thirty, sixty or a hundred fold. . . .

—A. M. Chirgwin, in *The Bible in World Evangelism* (Friendship Press)

Living Death

It matters not to Schweitzer or to history that he will be dismissed by some as a do-gooder or as a sentimental fool who fritters his life away on Africans who can't read or write. "Anyone who proposes to do good," he wrote, "must not expect people to roll stones out of his way, but must accept his lot calmly if they even roll a few more upon it." For the tragedy of life is not in the hurt to a man's name or even in the fact of death itself. The tragedy of life is in what dies inside a man while he lives—the death of genuine feeling, the death of inspired response, the death of the awareness that makes it possible to feel the pain or the glory of other men in oneself.

—Norman Cousins, in *The Saturday Review* (Contributed by J. Rinesmith)

Challenge to Marxism

The really powerful alternative to Marxism is not a and secularized individualistic democracy but the Ch interpretation of human existence in society and h which transcends the conflict between Marxism an manistic democracy in a new and deeper underst of what both these contending forces are searchin The essential basis of the West's answer to the M challenge must be a new understanding of Christ and a new understanding of itself in terms of Christ When we achieve that we shall see that the challe our own Christianity to the present condition of ou Western civilization is profounder and more crucial the challenge of Marxism can ever be.

—J. V. Langmead Casserley, in *The Bent* (Oxford University Press)

Fear and Courage

Traditional Christian morals have been too exclu constructed on fear and care for the soul's salvation. tive morals should be built on courage and concer creative uplift. Panic fear of perishing demeans ma in the last analysis becomes unmoral and unreligio its very motives. This kind of fear is neither nobl beautiful. Constant and cowardly trembling for his destroys the image of God in man. Because of his man is ready to renounce all creative values if on is not to perish. This is a special and very unattractive of religious egoism. Egoism and cowardice are inw related. Equally related to each other are courage the readiness to sacrifice. . . .

—Nicolas Berdyaev, in *The Meaning of the Creativ* (Harper & Brothers)

The Fall

At Wellesley College several years ago Emil Bru was giving a lecture to a large student assembly. D his lecture Brunner talked a great deal about the G of Eden, Adam and Eve, the Fall and original sin. A end of his lecture, various questions were presente writing. Brunner picked up the first question and it. It read about like this: "What date would you a to the incident in the Garden of Eden to which you referred so much in this lecture?" As soon as Bru read it he broke into a hearty laugh, and then he "I'm so glad that someone has asked this question." Lo out over this great assembly of young women, hun of them in banks before him, Brunner said, "I am not ing about history or some event of the far distant when I am speaking of the Fall. I am talking about For," he said, "every man is his own Adam; and a Eve, I see hundreds of her before me."

—L. Harold DeWolf, in *Trends and Frontiers of Reli Thought* (National Methodist Student Movement)

Education

. . . there is no denying that the weight of acad opinion in this country is against me. The deliberate regard of religion in the state universities, the fading of recognizable religion in so many of the church-fou colleges, the distrust of religion by thousands of fa members in schools of every kind, would seem to la burden of proof on us who claim that we can be scho and religious at one and the same time, religious scholarly in one and the same person. It follows tha must not only assert our point, but also argue it.

—George Hedley, in *Religion on the Cam* (Macmillan Co.)

rn Plague

e past fifty years, traffic accidents on the nation's and highways have been responsible for more deaths, l and mental disabilities and human suffering than e of our most dreaded public diseases! Over one persons died in the United States during this period ighway accidents . . . a greater number than all erican soldiers killed in combat since the beginning Revolutionary War up to the present time!

—Association of Casualty and Surety Companies

en

he provision of religious observances in prison will barren without the identification of Christian people he prisoner. The chaplain and the chapel are a y without the travail of the righteous. Unless there llingness to bear the burdens of the weak, religion on will never be more than a sham.

—J. Arthur Hoyles, in *Religion in Prison* (Philosophical Library)

What I Did!

of the most pitiful, because it is boastful, of the ents made by pastors concerning the conditions in urches to which they are sent runs something like When I came to this church I found nothing here"; is church was completely gone when I came"; or, bishop sent me to a church that was completely d"; or similar statements. Of course, the intent of statements is to magnify oneself by minimizing the of their predecessors.

n I was editor of the *Central Christian Advocate*, ntly about a month or so after a conference session items would come into the office like this: "Since nference sent Rev. 'X' to this charge the church ken on new life such as it has not experienced in the venty years." And a few weeks later a news item come in from the church that Brother "X" had just the effect that "since Brother 'Y' has been our pastor urch has been revived as it has never been during the ry of the oldest member."

such statements reveal that ministers who say these are really fighting one another rather than the devil; he devil must rejoice that he does not have to work only he may sit back and let the preachers destroy one er and the world can fall into his lap.

s interesting how some ministers can go to a charge nd there a church structure, often free of debt and furnished, a congregation trained to attend worship e and to carry on the work of the church, a furnished nage, and an ongoing organization, and then announce hey found "nothing" or they found a "wreck."

h pastors have little sense of the brotherhood of the try or the continuity of church life or of the fellowship ievers. They see only themselves.

—J. W. E. Bowen, in the *Central Christian Advocate* (August 1, 1955)

id

should not be surprised that this present search for ity has sometimes affected the church. We are prone nk of an institution as an end in itself instead of a s to a greater achievement. It is distressing to find any churchmen who fear the criticism of the world ssume that to keep the church prosperous and com- ble is the end goal.

HOP Gerald Kennedy, to National Convocation of thodist Youth

So Passes Glory

Among communications to the editor is one from a church secretary which describes the triumph of their church bulletin. It had been carefully compiled and printed week after week. It was compared with those produced by other churches and the comments were favorable. But the crowning glory came when one woman, not a member of the church, asked that those left in the pews be gathered up and given to her.

The custodian was equal to the task and the bulletins were gathered for the good woman. The church secretary phoned to her that the package was ready.

"It is so nice of you," she said. "Yours fit exactly my bird cage. Those in my own church are much to large and I have to trim them down to size."

—William H. Leach, in *Church Management* (August, 1955)

Symbolism

In the Reformation and in the consequent religious upheaval Christianity, the framework of the strength of symbolism in our culture, again became dominant. But since the Renaissance, Humanism, the philosophy of Stoicism, Realism leaning toward nature, all the heritages of Hellenism were running parallel with Christianity. Finally, after the religious wars Hellenism reappeared in a new form, in nationalism, and then under the slogan of Enlightenment it slowly suffocated symbolism in our culture.

—Laszlo Vatai, in *Man and His Tragic Life;* based on Dostoevsky (Philosophical Library)

Orthodoxy

Orthodoxy fights in the interest of the established order, to preserve the appearance that we are all Christians of a sort, that the land is a Christian land, and that the congregations are Christian. Now when one attacks Christianity and takes a position outside it, orthodoxy defends it with the help of the eighteen hundred years; it talks in lofty tones of God's great works performed in his time, i.e., eighteen hundred years ago. And now it may be said of the extraordinary and of God's extraordinary works that they go easier into people the farther they are away. So then the offended man attacks Christianity and the orthodox defend it by the help of the distance, and the congregation thinks thus: Since it was eighteen hundred years ago one may well understand that something extraordinary happened—and so again the offended man accomplished nothing. On the other hand, it would have been different if he himself had slyly come forward with a revelation, and thereupon read nothing but orthodox works and then transferred all this to himself, and then forced orthodoxy in the situation of contemporaneousness to speak out.

—Soren Kierkegaard, *On Authority and Revelation* (Princeton University Press)

Pride?

Is it too harsh to suggest that what often passes for Christian witness is often the expression of our pride? Why do we build larger churches? Is it really to lead more people to Christ or is it to make them proud to worship among the town's best people? Why do we enter Christian work? Is it really the desire for lowly service or is it—partially at least—a veiled desire for power, to be seated on the left or right hand of a kingdom? Why do we shrink from war? Is it because we deeply desire the expression of God's kingdom or could it be that we do not wish an interruption in our favored plans?

—James S. Thomas, to National Convocation of Methodist Youth

The Christian Enterprise

CHALLENGE AND CONFORMITY (Studies in the Interaction of Christianity and the World of Today), *by Kenneth Scott Latourette. Harper & Brothers, 126 pp., $1.75*

By ROBERT S. CLEMMONS

During the past century Christianity, which had been largely a European and American religion, became transplanted throughout the world. How is it doing in this new and larger environment? Does it conform or adapt? Does it transform and change the new environment?

LATOURETTE

In this book the eminent church historian at Yale makes a reappraisal of the world-wide mission of the church of Christ.

This author of *A History of Christianity* (Harper and Brothers, $9.50) contends that the core of the Christian religion centers in Jesus, who entered history to redeem men. Groups which hold tightly to this core seem to thrive, and those which dilute it by adapting to the environment seem to die out. Here is the thesis of Kenneth Scott Latourette. He contends that "its continuing vigor has depended on the degree to which it has been loyal to the gospel."

Is that loyalty, however, dependent on the transmission of the correct theological word or is it an attempt to help that word "become flesh and dwell among people"? If it is the former, then merely relating the word correctly is sufficient; if the latter, then there is a great deal of adaptability involved in spreading the Christian enterprise.

". . . much of Western Europe must be regarded as de-Christianized." This is due to the impact of science, industrialism, nationalism, and communism that have put an extreme pressure on the Christian movement. The fatiguing routine of industrial society has deadened the vitality of the spirit.

Though some small minority groups are bringing about a re-awakening in Europe, he does not behold any mass movement back to the churches. As the industrial revolution runs its course, it has taken a very severe toll of those vital Christian forces that began the Protestant movement.

When Latourette looks at the situation in the Americas, he regards Latin America as a liability to the Catholic enterprise because it must depend upon Europe and the United States to produce even the clergy for the vast majority of those churches.

When he looks at Protestantism in the United States, he sees so many species of Christianity as to make us the most peculiar representative of the body of Christ upon earth.

Although the National Council of Churches and the World Council of Churches are working valiantly toward a unity of Christian faith and practice, Latourette seems to find more unity in the American faith in activism than in any of its tenets concerning the Gospel.

As a result, the Protestant churches seem to conform to the American way of life and, as these churches grow larger through their means of person-to-person evangelism, they become much more "social organizations" and "service clubs" than they do representatives of the body of Christ.

Thus the core of the Christian faith is being presented less as a challenge through which Christ confronts our culture. Nevertheless, the faith is still there and in many of the churches belonging to the National Council it is still vital, but as a minority group.

The author observes that in China some leading Protestants saw in Christianity a means of developing a new, strong, and prosperous nation. He contends that this one-sided view tended to minimize the essence of the Gospel.

Some persons moved to political sources as a means of saving China from the weaknesses they saw in the old regime. Some leaders tended to interpret Christianity, on the other hand, as "other-worldly" to the degree that it became a means of attaining a blissful immortality beyond the grave.

China already had two religions—Buddhism and Taoism—that enabled their people to do this with complete satisfaction.

What of the future of the Christian enterprise? According to Latourette, Protestantism faces two great dangers.

"One is that, with its emphasis upon the right and the duty of the individual judgment it will gradually abandon the heart of the faith which has come to it from pre-Protestant Christianity."

"The other danger . . . is that in reacting against this Protestant danger Protestantism will seek to safeguard the faith by an arid, authoritarian dogmatism in which the spirit is all but quenched. . . ."

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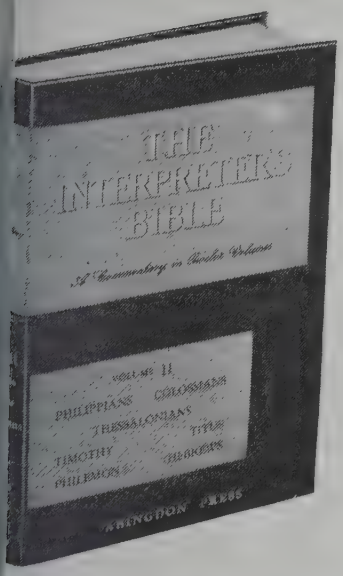

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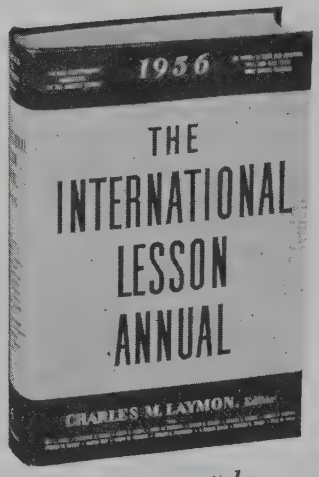

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A Positive Proposal

DECLARATION OF FREEDO
Elton Trueblood. Harper & Br
124 pp., $1.50

By GEORGE H. BALL

Few readers will learn anythin in this book. It has all been said times before. Elton Trueblood's are thus true and well written w being absorbing.

He retains his capacity for a and concise phrase. (The subm peoples "require, not merely som to live on, but something to live This declaration of freedom, ho is no ringing declaration.

His line of thought: since we reduce world tensions or make an tive response to communism negative approach (anti-commu Trueblood presents a "positive posal."

The nearest word he can find f proposal is "freedom." Part of liberty, part equality, and part dignity of man. But these ar separate components. The imp feature is the way in which all a volved together.

Liberty is useless unless it accep inherent equality of all men and disciplines itself. Men, obviously equal in ability, are equal only i they share a common nature, a n (a dignity) which requires freed express itself.

If, however each is to have fre (a free society), then there mu some limitation on the freedom individual. The only effective limi is self-limitation.

Since such limitation cannot be pelled but must come from the pe own sense of integrity, freedom moral rather than a political matt

Freedom on the philosophical is part of man's essential nature, of what makes him man. Being man is responsible for his ch These choices direct a man's life. is not inevitably and mechanicall termined.

On the political side, freedom equality (and inequality) produ an ideal a "situation in which the persons make the critical decision in which each person has an chance to demonstrate whether one of the best."

The equality necessary for the dom of man is equality of opportu justice, and suffrage.

But if a man's freedom and its are ultimately moral, man could make any use of his freedom u there were some moral order in the

serve as the basis for his deci-
hat there is an order beyond
erial order is clearest in the
e of personality, which could
arisen in a purely mechanical

the fact of personality True-
raws the implication of a
Personality" which gives our
personality an object to serve
hich it can be related. Without
would not know what to do
freedom.
lood seems to assume this order
nality to be the moral order.
ast chapter, he uses his boot-
inite persons need the existence
ine Personality to explain their
sonality; therefore there is such
e Person. I suspect that all this
s that when he attempts to put
ogical foundation under the
rder Trueblood is in a far more
ive area.

gel for Today

RD A THEOLOGY OF EVAN-
SM, *by Julian N. Hartt. Abing-*
Press, 123 pp., $2.00

MURRY S. RICHEY

ere an evangel for our day more
t than outmoded revivalist shib-
, and more authentic than cur-
allow church membership super-
nship?
gdon Press has done the pastor
ervice in enlisting the professor

HARTT

of Philosophical Theology at Yale Divinity School to state afresh the Christian faith with its clarion call for its own declaration and demonstration. "Whenever the church is authentically Christian," writes Julian N. Hartt, "the conviction yet lives that reason for existence is to preach spel of the kingdom in Christ."
t's review of the basic faith of urch should prove bracing, pro-ve reading for the busy, jaded er who longs for a perspective his much turning of wheels, com-with directives, and meeting committees. But what he finds vill not be easy reading—it is with too much solid thought—sy in its demands on his church inistry.
chapter titles appear conventional enough—"God, the Almighty Father," "Our Lord, Jesus Christ," "The Human Situation," "The Holy Spirit and the Church" (not so the one on "Evangelical Zeal and Cultural Pride")—but the Almighty Father turns out to be no indulgent protector seen through "rose-colored mists of religious sentimentality," no friendly cosmic cop with goodies for kiddies and bullets for mad dogs in some nice neighborhood sort of world.

Rather that "present and wholly concrete actuality" of the Kingdom to which the church bears witness is the rule of God in awesome power and holy love, threatening, destroying, and reconstituting our complacent, self-centered living. This is the God of Hebrews 12!

Such a God not only will not abide the "genteel and conventional demigods of our day" which pervert the gospel into ingratiating reassurance and easy peace of mind. He likewise rejects the cheap, shoddy, high-pressure "evangelism" which violates personality, and the "cultural pride" of the church "in its own internal life and value" and "in the environing and inclusive culture."

The Gospel, or Hartt's interpretation of it, is not simply news of judgment. For God is redeemer: "The Kingdom the church is commissioned to proclaim is the Kingdom of divine love, eternally and everlastingly pledged to the redemption of the world. Jesus Christ is the foundation and cornerstone of that community. The Holy Spirit is its life . . . [I]ts bond of unity is divine love. This love is actual, creative, free, and invincible."

To follow out the author's exposition of this and other summary statements is to catch his rich positive witness.

The small size of this book belies its weight. Evident throughout Hartt's proclamation of the gospel is an impressive philosophical theology which space allows him to represent only in overly condensed form. He hints at much he cannot here develop, and elsewhere pours an embarrassment of riches into brief compass, as in his excellent chapters on Christ and the human situation.

He makes little effort to justify his views, to show their basis, or to relate them to others. This declarative rather than explicative approach allows the reader little opportunity for conversation with the author.

But there are compensations for the homiletical mind! Hartt's vigorous, expressive writing abounds with pithy, epigrammatic utterances, with quotable paragraphs and sermon-starting insights. And many a wry thrust at the foibles of our church and culture will find its way through the reader's sense of humor to his conscience.

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Reactions of Americans To Current Issues

COMMUNISM, CONFORMITY, AND CIVIL LIBERTIES: A Cross-Section of the Nation Speaks Its Mind, *by Samuel A. Stouffer. Doubleday & Co., 278 pp., $4.00*

By DWIGHT W. CULVER

How scared are we? This admirable study of the reactions of Americans to the menace of communism and to threats to civil liberties is a costly, careful, and reliable answer.

Two of the best national polling agencies, working independently, used 537 experienced interviewers who tracked down and talked with more than 6,000 men and women selected by the "probability" method. The similar results from both agencies are a reassuring confirmation of the dependability of the techniques used.

STOUFFER

Asked, "What kinds of things do you worry most about?" less than 1 per cent said they were worried either about the communist threat or about civil liberties. Most of the 4,933 people in the national sample were worried about personal and family problems of economics and health. Few were concerned with national or local problems.

Even among a separate sample of 1,500 community leaders, there is little evidence of deep concern about either the communist threat or threats to civil liberties.

Other data suggest that there should be more concern, particularly with regard to civil liberties. A majority prefer "to find out all Communists even if some innocent people should be hurt." One-sixth will think you a Communist if you oppose religion or the church.

Although a Socialist would be allowed to speak by 58 per cent of the national cross section and by 84 per cent of the community leaders, only 33 per cent and 48 per cent, respectively, would let the Socialist teach in a college or university.

An atheist would be given the right to speak by 37 per cent of the national cross section and by 64 per cent of the community leaders, but only 12 per cent and 25 per cent, respectively, would let the atheist teach. Both samples are much less tolerant toward the admitted Communist, and a majority of the national cross section think the Communist should be put in jail.

Samuel A. Stouffer's perhaps overly optimistic interpretations are based partly on his assumption, not directly tested in the surveys, that most Americans, "being decent on the whole, subscribe to certain values" he considers axiomatic—a basic sense of fair play, respect for truth, concern not to be played for a sucker, and a deep patriotism.

It is unfortunate that time and cost considerations excluded the clergy from the list of civic leaders sampled, especially since it was discovered that "a considerable element in the opposition to a free market in ideas in America is religious in origin."

A Most Crucial Task

THE CHRISTIAN IMPRINT, *by Fred Pierce Corson. Abingdon Press, 156 pp., $2.50*

By HOWARD GRIMES

Two significant contributions of Bishop Fred Pierce Corson's book are: first, that education is an important, perhaps the most crucial, task of the church; and second, this task is the responsibility of every Christian—minister, parent, church-school worker, public-school teacher, businessman.

CORSON

"The identification of all Christians with their teaching function is a first step in placing the Christian imprint upon life," he writes.

Such a statement made by a professional religious educator might be dismissed as the result of enthusiasm for his profession; it will not be quite so easy to dismiss Bishop Corson. Indeed it is hoped that this little book will be widely read by clergy and laity alike.

In general the educational theory which lies behind the book seems sound: education is not training (such as one gives to his dog), or the passing on of facts (for facts may be ignored), or the inculcation of precepts and habits (which may be followed mechanically). Rather, it "must develop insights, encourage reflection, insure right choices, and arrive at sound judgments."

Having expressed these sincere words of appreciation, however, I must point out a number of ways in whi theological foundation of the l inadequate. Not always, but som Bishop Corson seems to make the tian teacher the molder of pers rather than the divine-human en itself.

He fails to recognize, furth persistence of human sin and the sity for even those nurtured Christian faith to see themsel sinners standing before God. consequence of this lack of reco of "original sin," there is a corre ing failure to discuss the place o grace in the process of nurture is said of the activity of the Holy

On the basis of this theolog natural that much should be of the "imitation of Jesus," w sufficient recognition of the gu tween God and man. Indeed J presented more as an example t one who brings the life of God (Redeemer and Savior).

On the practical side, the book have been stronger had it deal the problems of providing a mor quate teaching staff for the school and of the education of p

Although I find myself in dis ment with the theological posit Bishop Corson, the book is a w addition to those lifting up th portance of the teaching task church.

Our thanks are extended to Corson that such a statement has from a person of his position i Methodist Church.

Tolerance of Unbeli

AUTHORITY AND FREEDO *Robert H. Thouless. Seabury 124 pp., $3.00*

By ROBERT H. BONTHIUS

Robert H. Thouless, British psy gist long interested in religio himself a devout Anglican, has pro a dispassionate little work on a sionate subject: the tolerance of lief.

He is fully cognizant of the b and cruelty of churches Roma Protestant in the past. He brings matter of toleration now becau believes that large numbers of m men continue to connect Chris with intolerance.

This is a reasoned plea for libe free thinking about religious m At the same time it sets forth reasons for interest in dogma.

What the author calls for is thinking of the place of doctri Christian faith. Subscription to

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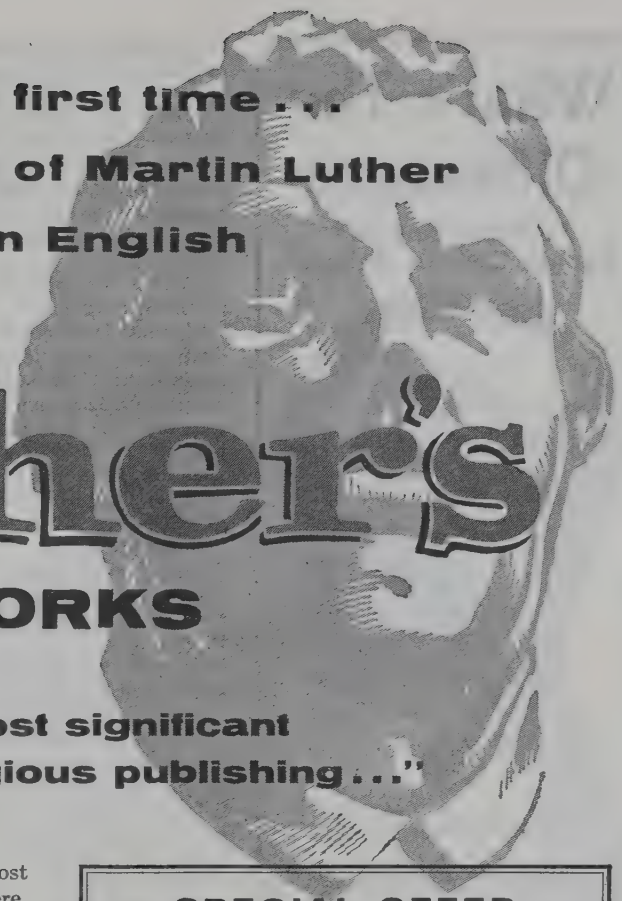

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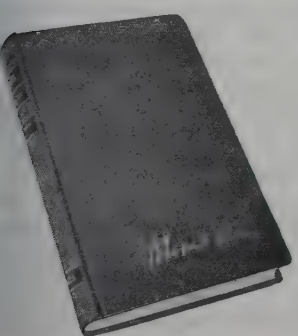

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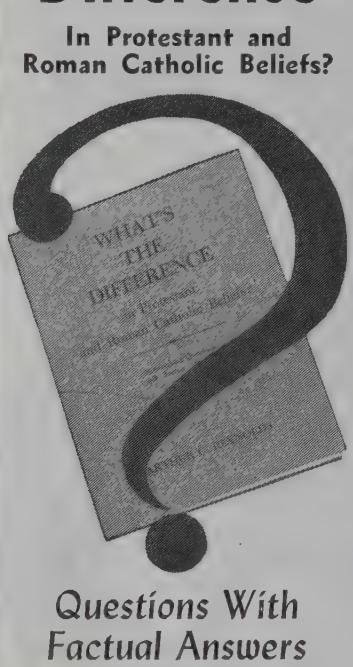

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ticular dogmas is certainly not the *goal* of Christianity, he avers. The historic error of the churches in coping with unbelief has been just this notion. Orthodoxy has been the goal.

For the sake of realizing the true aim of the Gospel which has been entrusted to the churches, as well as for the sake of reversing the trend away from organized religion in the twentieth century, Thouless appeals to church leaders to think of theology as instrumental.

Thouless is concerned about the conduct of church leaders because he believes they have increased the difficulties modern men have in accepting religious ideas. The difficulties are implied in the constructive recommendations he makes for reducing the psychological problems men today have in accepting Christian teaching and joining the church.

One thing needed is for teachers of churches to make clear the metaphorical character of most Christian dogmas. Rightly or wrongly, most moderns think they must accept these doctrines literally or not at all.

For another thing, church leaders should make it plain that all beliefs are not equally important. Thouless constructs four classes: (1) obligatory beliefs, e.g., belief in God; (2) permitted beliefs, e.g., the literal inerrancy of the Bible; (3) indifferent beliefs, e.g., scientific questions; and, (4) orthodox nonessential beliefs, which the church regards as true but does not oblige the individual to accept, e.g., the Virgin Birth.

Thouless suggests that the fourth class "should be a large one and that the class of obligatory beliefs should be very small."

Church leaders should recognize, furthermore, the dangers of superficiality in emphasis upon conformity and the values to be gained from encouraging men and women to explore their doubts. No one is as secure against irreligion as the one who has thought through the case against religion.

Doctrine is important as a guide to the development of love for God and man. Thouless sees that clearly.

"The doctrinal system of a religion may be regarded as analogous to a map. A man who is performing a journey may have a map which serves the purpose of guiding him to his goal and which does so by giving him information about the country through which he must travel. Trust in the map may be a means for reaching his goal, but trust in the map is not itself the goal . . . acceptance of orthodoxy as a substitute goal of the religious journey may be regarded as analogous to the case of a man who forgets that his map is a means of getting somewhere and supposes that belief in the cori of the map is an end in itself."

Using the map analogy exte Thouless shows that one map necessarily as good as anothe poor maps may nevertheless h traveler on his way; that map the way in *symbols* which are r when taken literally; that no m tains everything and each conta ror.

For the reviewer, at least, thi treatise has served to spark t and preaching on the nature an tion of Christian doctrine. T succeeds in avoiding the notio religion can very well get along out dogma while not falling ir error of the claim that a particu ligious outlook possesses the truth.

Study of the Gospe

A CRITICAL INTRODUCTIO THE GOSPELS, *by H. A. G Martin's Press, 152 pp., $2.00*

By BRUCE M. METZGER

H. A. Guy, master in a British for boys at Southampton, has pul a well-organized summary of th contributions of recent research date, authorship, and literary re ships of the Four Gospels.

Like his previous books on v aspects of the study of the New ment, this characterized welcome sim of style w sacrificing a arly basis. De chiefly for general read well as canc for theologica grees in Grea tain, the should be use pastors in A ica.

GUY

The book reflects in general the tion of B. H. Streeter and V Taylor. Some readers will regre relatively little attention is devo the oral period of the transmiss the Gospel material. Consequent consideration of the contributio well as the deficiencies of form cism, as applied to the Gospels, too brief.

In the Epilogue the author ack edges that because "we have been ing with traditions, documents, me of compilation [and] matters o and authorship," it has resulted "we have been able only inciden

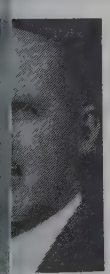
the real matter of the Gospels
ings which have caused them
ead and treasured throughout
stian ages."
his caveat in mind, the prospec-
der will know what to expect
uy's treatment: a minimum
e message of the Gospels and
um about the way in which the
developed into their present
oth kinds of Gospel study are
y.

gical Guide Protestant Worship

N THE CHANCEL, *by Thomas afford. Abingdon Press, 92 pp.,*

P. MARSHALL

iturgical movement has pene-
Protestantism to an extent un-
dreamed of fifteen years ago, and no longer are we obliged to depend upon Anglicans and Roman Catholics for advice on proper liturgical worship.



AFFORD

One of the most helpful of the numerous books on the subject has been the previous volume by Thomas A. Stafford, *an Symbolism in the Evangelical es* (Abingdon Press, $2.50), ed in 1942. Now the author of ook has gone a bit further and is a somewhat smaller but even useful volume which is less a of abstract symbols and more of ebook to the proper ordering of ant worship.

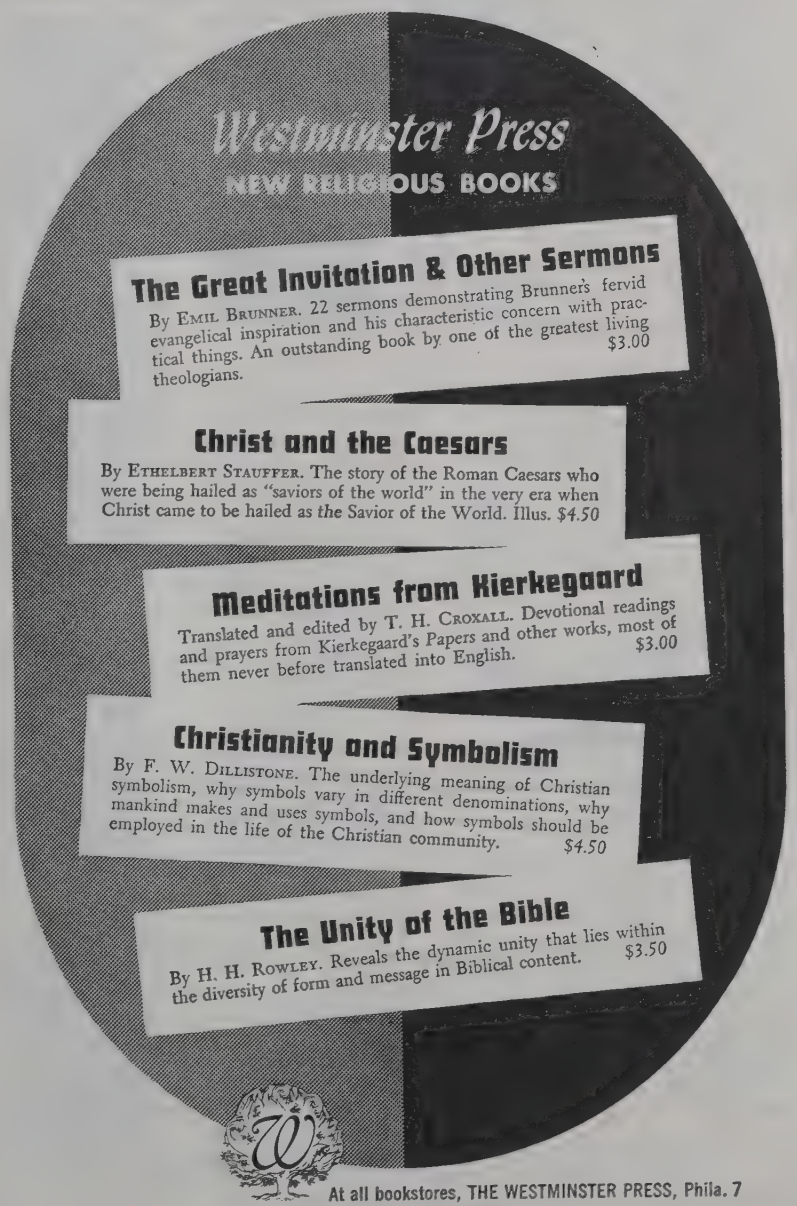
table of contents shows its range rest: "Beauty in God's House," hip and Architecture," "The el," "The Altar," "Symbolic " "Monograms and Symbols," ed Glass," "Flags," Flowers," nents," "Seasons and Colors," Guild." Here is a practical guide. illustrations are well chosen and e, and Stafford has answered most questions which are frequently concerning chancel arrangement. ook does not attempt to discuss eaning of liturgical worship or to with the problems of liturgy as

he chapter on worship and archi-e, the author makes the statement he primitive church altars were ed so that they could be sur-ed on all sides by the communi-cants. Perhaps this is not entirely accurate, if by communicants we mean the laity, for the earliest altars were placed in what was later called the *apse* and, although they were out from the east wall, the space between was reserved for the bishop and his assistants. The bishop sat in a chair facing the people across the altar while teaching and stood behind the altar while celebrating the Eucharist.

It is interesting to note that the liturgical movement in Roman Catholicism has given rise to a new fashion which approximates the situation described by Stafford, where the altar is placed in the nave and may be surrounded on all sides by worshipers. The liturgical leaders in that church claim that this is the primitive position, but scholars such as Dom Gregory Dix, in *The Shape of the Liturgy* (Morehouse-Gorham Co., $10.00), see the early arrangment in a different form.

This is merely a matter of antiquarian interest, and the only important point in my criticism is that it gives me the opportunity to remind our readers that in liturgical development nothing is entirely static; as we turn back toward high altars in the medieval style, Roman Catholics move theirs down where ours once were!

Stafford deserves high praise for this excellent little book, which I hope will have a phenomenal sale. If all readers of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The Difference

WATERFRONT PRIEST, *by Allen Raymond. Henry Holt & Co., 269 pp., $3.50*

By WILL HERBERG

This is the story of John Michael Corridan, son of an Irish policeman, brought up in poverty, who became a Jesuit "labor priest" and conducted a valiant crusade against the triple alliance of corrupt business, corrupt politics, and corrupt unionism that infested—and still infests—the New York waterfront, and levies a toll reaching into the hundreds of millions upon employers, workers, and community alike.

CORRIDAN

In 1945, Father Corridan came to the Xavier Labor School, located a short distance from the West Side docks, and within a few months found himself in the midst of the turmoil that was tearing apart one of New York's most strategic industries. He waged his fight on all fronts, against the organized murder and robbery rampant on the waterfront, but his main concern was apparently the effort to free the longshoremen's union of racketeering by kindling a rank and file revolt against the corrupt leadership of the organization.

He, the Irish priest, thus found himself arrayed against the Irish Catholic labor leader, Joe Ryan, and the Irish Catholic "Mr. Big" of the docks, William J. McCormack.

With but slim support, he fought a hard fight; in the end, he lost, as he himself frankly admits. Joe Ryan is out, and a few reforms have been initiated; but basically things go on the same old way. "The rank and file dockers," Father Corridan concludes, "have lost this fight, and they won't make another for a long time. I've lost. I believe the city and the people of New York have lost."

And yet, who knows? Is the story really over? Despite everything, Father Corridan does not give the impression of utter and irrevocable failure, certainly not of surrender or capitulation. Father Corridan seems to have for the duration, and the war is

This exciting account of Nev "waterfront priest" is told b Raymond, who fortunately lets speak for himself as frequently sible. Budd Schulberg, autho screen play "On the Waterfr the novel *Waterfront* (Random $3.95), contributes an appreci troduction.

From the tale told in these p Jesuit emerges a moving and im figure; we may question som conclusions and have our doub some of his tactics, but ther denying that we have here a man of the spirit who understar to make his Christian faith an tion relevant to the most "unre aspects of the common life of h

Why is it that American Pro ism has so little to show that ca comparison with Father Corri the extensive Catholic "labor movement he represents? Takin stantism as a whole, its class d tion is not markedly different fr of the Catholic community country, but whereas American olicism is largely urban, with a urban working class following estantism in the United States a curious class polarization.

Its lower class membership dominantly rural, found in c stressing individualistic piety little sense of the social relevanc Christian faith; where, on the hand, there is some understan modern industrial life and its pr the church is largely middle c composition, possessing no real with the urban masses, so that it concern is soon exhausted in irr analysis and self-exhortation.

But primarily American Prot ism finds itself at a disadvant meeting its social responsibiliti cause it is so thoroughly identifi the culture and society in whic embedded.

The Catholic church in this c still retains an element of "alie because of its ethnic backgrou "proletarian" composition; it is fore able, in a way, to take a prophetic stand "over agains status quo.

American Protestantism, on th trary, is so thoroughly Americ completely "within" the culture a social order, that its genuinely p tic tradition rarely attains imple tion in terms of contemporary reality. Compare Father Corrida Jesuit "labor priest," with the trial chaplains" of whom many estants are so proud, and you w the difference.

...f Opportunity

...EACH FOR LIFE, *by John E. ...d. Friendship Press, 160 pp.,*

...N J. SHEPARD

... Skoglund makes an eloquent ... world missions in this little ...t is his conviction that much ...volutionary spirit which per-

...LUND

vades the minds and lives of earth's so-called "little people" has been brought about by the influence and work of Christian missions, pushing back the horizons of the mind and the soul, and giving men a glimpse of what their future can be.

"An awakening of ...n half the human race is upon ... awakening has been brought ...gely by the work of Christian ... Who will bring them life to ... expectant hope that is theirs? ...ant more than bread." This is ...or's way of characterizing the ...world situation.

...gh vivid pictures of individuals, ...d presents a picture of the na- ...the world revolution. A few of ...ill illustrate what I mean: ...ristian disciple in India who ...roughout the land, looting with ...en the Communists, begging ...m those who have, and giving ...ndless peasants.

...ple hill farmer in India whose ...actices were those of his ances- ...il a missionary taught him how ... his agricultural problems.

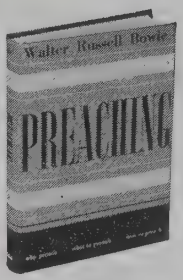
...rab refugee in Old Jerusalem ...illustrious past is now lost in ...essity of becoming a guide in a ... formerly his own.

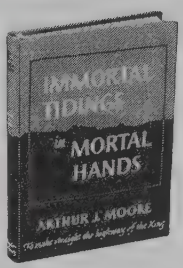
...n-age boy from the Russian zone ...many whose escapes from the ... soldiers brought him to a kindly ...urageous founder of an Ap- ...e Home in the industrial Ruhr, ...he learned kindness and love for ...t time.

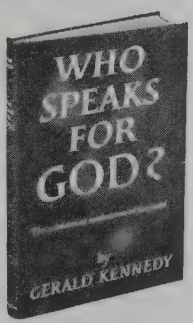
... Ko, an aged Burmese who ... to read by the Frank C. Lau- ...ethod ("Each One Teach One") ...mediately taught his wife the ...kill.

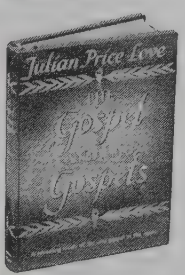
...ious nationalism and a desire for ...dence are underlying motives ...account for the present unrest ... in many lands today, Skoglund ...s. He asserts that the Christian ... Mission must gird itself for a

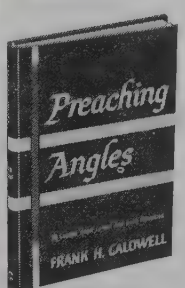
NEED NEW IDEAS TO PRIME THE PUMP?











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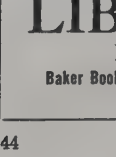

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sure encounter with religious nationalism in countries like India, Pakistan, Burma, Thailand, and Ceylon, where Christianity is becoming for many an erroneous faith.

Skoglund advocates that missionaries become again masters of the non-Christian religions in order to meet this threat.

The author succeeds in pleading his cause—to show how the lives of individuals have been affected by the mission of the church, and to show further the urgent need for an all-out Christian offensive wherever mankind is in need.

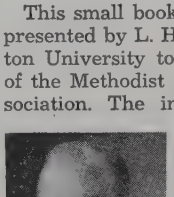
"Men around the world are reaching for the stars. Which will guide them? Will it be the Red Star of Moscow or some other dark star? Or will it be the light of him who is the Bright and Morning Star? That largely depends upon whether the Christians of the world take seriously this, their day of opportunity, and lead the world to his light."

A Hopeful Report

TRENDS AND FRONTIERS OF RELIGIOUS THOUGHTS, *by L. Harold DeWolf. National Methodist Student Movement, 139 pp., $1.50*

By JOHN BRANSFORD NICHOLS

This small book grew out of lectures presented by L. Harold DeWolf of Boston University to a national gathering of the Methodist Student Workers Association. The informal lecture style has been largely retained.



DeWolf

The first chapter analyzes our cultural situation, recognizing that our major problems relate to cosmology, psychology, the scientific method, divine judgment, criticism of the Bible, individualism and collectivism, evil, and insecurity and the Absolute.

DeWolf, mindful of the academic temptation to view truth critically without accepting responsibility for it, warns that the scientific method may result in "sophisticated indecision."

Chapters Two, Three, and Four discuss three main types of response made to these problems by thinkers of the last few decades. First the author describes "Liberal and Naturalistic Accommodations," with moderate liberalism, pragmatic modernism, and naturalistic theism given as three examples of theological accommodation to our scientific culture.

Tabbing his book a question-finder rather than a solution-finder, he [illegible] tions against strict theological la[illegible] and name-calling. He suggests [illegible] values of the liberal position and [illegible] cludes the chapter with a summa[illegible] defects of the liberal movement.

Chapter Three is called "The F[illegible] mentalist Reaction." Fundamen[illegible] he suspects of being more a react[illegible] liberalism's adjustment to our s[illegible] culture than against the culture [illegible] He again follows the pattern of a[illegible] ing the valuable contributions o[illegible] position and its vulnerable poin[illegible]

Chapter Four is devoted to "The[illegible] Orthodox Reaction." Here aga[illegible] analyzes a contemporary theol[illegible] movement and brings out the [illegible] mendable services it has ren[illegible] Christian thought and the defects[illegible] which it suffers.

Chapter Five suggests co[illegible] ground on which these three resp[illegible] meet. There are four outstanding [illegible] of new agreement in theology[illegible] agreement the writer does not [illegible] unanimous assent or that the ideas[illegible] never been proposed before or bel[illegible] but that a remarkable advance i[illegible] degree of agreement has been att[illegible]

These four areas are: The Socia[illegible] plications of the Gospel; The Wor[illegible] hind the Words; Decisive Commit[illegible] and The Rediscovery of the Chur[illegible]

Chapter Six turns to possible t[illegible] to be anticipated in religious th[illegible] DeWolf picks up again the pro[illegible] named at the outset and projects [illegible] ble directions in which theology [illegible] to move. For example, in discu[illegible] the relative against the Absolut[illegible] writes: "Our real objective, in re[illegible] to which other things, including[illegible] ologies, are only means, is the bri[illegible] of individual and community into [illegible] ing relationship with God." An[illegible] what purpose? So that He may [illegible] through us "to serve our needy n[illegible] bors and an agonized, heartb[illegible] world."

While it was published by the M[illegible] odist Student Movement to orie[illegible] student workers and students t[illegible] selves, I am interested in this b[illegible] appeal to a pastor. To us who are [illegible] ing the church it is a report o[illegible] current status of theological th[illegible]

It is a hopeful report. It confirm[illegible] own feeling that there is more [illegible] sensus of thought at the present [illegible] than at any time during my mir[illegible] There is a meeting of minds, and [illegible] be, if the church meets its desti[illegible] this critical epoch, and if fellowsh[illegible] to be sustained among the clergy.

r the Dust

ARABLES OF JESUS, *by n Jeremias (trans. by S. H. . Charles Scribner's Sons, 178 50*

RT E. BARNETT

parables, if anywhere, the tudent of Jesus may be con- a "firm historical foundation." "a fragment of the original adition," thinks Joachim Jeremias. In imagery and issues, they reflect the atmosphere of Jesus' own times.

IAS

Very early, however, the parables did undergo radical and confusing reinterpretation. Their treatment as allegories, thinks Jeremias, obscured their original meaning. They come to the the Gospels "under a thick dust." (This homiletical and "dust" is unmistakably evi- uch a passage as Mark 4:10-12.) Less obtrusively, it comes to the attention in numerous other points in the Synoptics.

Jeremias makes it his principal task to eliminate this "dust" and "recover the original meaning of the parables." The path he walks and which he proposes to guide the reader is the path of "return to Jesus from the primitive Church."

The problem of blazing this path consists in distinguishing the situation of parables in the setting established for them in the primitive church from their original setting in Jesus' public ministry.

The modern reader, naturally, knows the parables exclusively in their setting in the Gospels, which is the setting established for them in the primitive church. For a recovery of their setting in the ministry of Jesus the lines along which they were transformed must be discovered. Once clearly visualized and agreed upon, interpreters are able to walk "upstream" toward the source and the approximately original meaning Jesus meant to convey.

Jeremias' principal contribution lies in his clear and persuasive formulation of seven "laws of transformation":

1. Embellishment
2. Change of Audience
3. Church Use in Exhortation
4. Influence of the Church's Situation
5. Employment of Allegory as a Method of Interpretation
6. Conflation of Parables
7. Contexts created by Redactors

The formulation and illustration of these "seven laws" require the larger portion of the first half of the book.

The second half of the book applies these "laws" to the parables as found in the Gospels. For the purposes of detailed examination, the parables are grouped under the following headings, which, in the nature of the case, are the author's own:

1. The Great Assurance
2. Now Is the Day of Salvation
3. God's Mercy for Sinners
4. The Imminence of Catastrophe
5. The Challenge of the Crisis
6. Realized Discipleship
7. The *Via Dolorosa* of the Son of Man
8. The Consummation

Jeremias' observations at every point disclose the skill of eminent and seasoned scholarship. His insights have abiding value for preacher and teacher. This book deserves careful reading by all serious students of Jesus' life and message.

Joachim Jeremias is a member of the faculty of the University of Goettingen. His study of the Parables was first published in German in 1947 (Zurich).

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y of the techniques and insights proere could be taken over and used ef- by the pastor with some psychologd religious insight in his own leader- groups and in training his group such as Sunday School teachers."
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No Mutual Trust

MIDDLE EAST TENSIONS: Political, Social and Religious, *by S. A. Morrison. Harper & Brothers, 198 pp., $2.75*

By CLARENCE F. AVEY

More and more travellers are going abroad to explore the mysteries of far-away lands. A favorite destination for many since the war has been the Middle East, with what was formerly Palestine as the chief center of interest.

This volume, written by a lay missionary for British churches, who has spent thirty-five years in Egypt and the Middle East, is an excellent handbook for a prospective traveller to this area.

The reader is given a fair and objective summary of the chief problems of this trouble spot. The volume opens with a brief historical summary, and proceeds at once to a discussion of that (almost) insoluble problem, the conflict of Arab and Jew. It treats the bitter tensions growing out of Jewish nationalism and the creation of a new nation, Israel.

The author treats with fairness the sad story of the Arab refugees, describing the various alternatives for these unfortunate people and the work of the United Nations in providing a bare existence through relief and su "The main barrier to peace [for and Jew] is the complete abse mutual trust."

There is an enlightening disc of the religions of the area, an pressures to which the minoriti subjected by the overwhelming M majority. Two excellent chapte Israel describe the religious situat the bustling little land, as well economic, social, and political facing the new nation. The final ter is devoted to the Christian ch in the Middle East, outlining th mense difficulty of evangelism Muslin peoples.

S. A. Morrison leaves the disc with the thought that "The Middl today is a centre of bitter tension found suspicion, and grave misu standings." Unless a new spirit c introduced into a "whole area se with unrest and dissatisfaction," t ture is one of foreboding for the Land and its neighbors.

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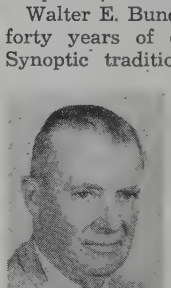
Criticism of Synopti

JESUS AND THE FIRST TH GOSPELS: an Introduction t Synoptic Tradition, *by Walte Bundy. Harvard University 1 598 pp., $7.50*

By FRANCIS CHRISTIE

This work, by the head of the partment of Bible at De Pauw Un sity, is a sequel and companion t author's earlier and well-know *Syllabus and Synopsis of the First T Gospels* (Bobbs-Merrill, $5.00, 1

Walter E. Bundy has devoted n forty years of careful study to Synoptic tradition. Those who him personall by reputation readily recall great interest competence in field.



BUNDY

Since the bo projected on su grand scale, it i possible to pr in this review tailed analysis content. A com on the front o dust jacket characterizes the boo "A critical study of every story, sa bit of dialogue, and even incid notice, in the various forms and sions in which each appears in Matt Mark, and Luke."

This sets an ambitious task, Bundy has quite adequately jus the claim. Following the outline an

nt of his earlier work, he dis-
e narratives of the first three
in systematic and scholarly

the real services of this book
s is that it provides a wealth of
es to the works and views of
and French scholars. As a mat-
t, the author states in the fore-
. . there are very few critical
n French, German, or English
ave not made some contribu-
t."

ates further, ". . . this work
e regarded as *a compendium of*
in the Synoptic field." This it
s such the book will prove valu-
pastors and teachers interested
al New Testament problems.
k is replete with notes from
erences to the works of Well-
Klostermann, Weiss, Goguel,
, Bousset, Loisy, Bultmann, and

eneral viewpoint of the book is
Synoptics represent tradition
han history or biography. The
has approached his work with
me detachment and objectivity

which the professional historian and critic employs in the study of the records about any great man of the past." One wonders if the author does not have some obligation to deal with the faith questions which are raised by such rigorously thorough and analytical study.

The publisher says that the author leaves "the religious values to speak for themselves or to be assumed." This reviewer has doubts as to whether this is possible or, if possible, whether it is legitimate. This is not personal criticism directed to Bundy and his present work. It is a question raised for New Testament scholarship in general.

Is not New Testament study concerned with religious values? Or does such scholarship function best in a faith vacuum? Is criticism to remain theologically sterile and leave the discussion of religious values to those less grounded in the biblical studies?

I know of no book in English which offers a more complete compendium of criticism in the Synoptic field. This impressive book should prove to be a standard work in the field.

Reviewers

ENCE F. AVEY, pastor of Starrett Memorial Methodist Church, Athol, ASS.

RGE H. BALL, director of Religious Activities, Oberlin College, Oberlin, IIO.

ERT E. BARNETT, professor of New Testament, Candler School of Theology, nory University, Ga., and author of *Understanding the Parables of Our rd* (Alec R. Allenson, 1954 Reprint Edition).

ERT H. BONTHIUS, chaplain and professor of Religion, Vassar College, ughkeepsie, N. Y.

NCIS CHRISTIE, assistant professor of Religion, Birmingham-Southern llege, Birmingham, Ala.

ERT S. CLEMMONS, staff member of the Department of Christian Educa-n, Methodist Board of Education, Nashville, Tenn.

GHT W. CULVER, associate professor of Sociology, Purdue University, afayette, Ind., and author of *Negro Segregation in The Methodist Church* Yale University Press, 1954).

VARD GRIMES, associate professor of Religious Education, Perkins School Theology, S.M.U., Dallas, Tex.

L HERBERG, writer and lecturer, New York, N.Y., and author of *Prot-tant—Catholic—Jew* (An Essay in American Religious Sociology) Doubleday & Co., 1955).

NNER M. HUNT, pastor of Central Methodist Church, Meridian, Miss.

. MARSHALL, editor of the *North Carolina Christian Advocate,* Greens-ro, N. C.

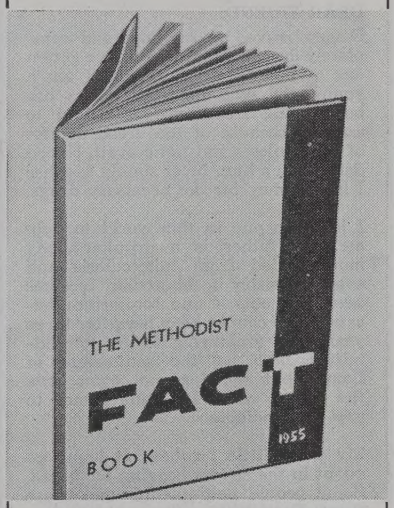
CE M. METZGER, associate professor of New Testament Language and Lit-ature, Princeton Theological Seminary, Princeton, N. J.

N BRANSFORD NICHOLS, pastor of First Methodist Church, Pensacola, Fla.

URRY S. RICHEY, assistant professor of the Philosophy of Christian Edu-tion, Duke University Divinity School, Durham, N. C.

N J. SHEPARD, pastor of the (Methodist) Fallston-St. Paul Charge, Fall-on, N. C.

1955... *Another Year Of Progress*



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A Letter for You to Answer

DEAR FRIEND:

Deeply moved in my soul and completely despairing of life, I have gotten out of bed to write to you. I am a young girl who for eight years has been going from one sanitarium to another because of the dread disease of tuberculosis, but to no avail. I burn daily with a high fever simply because I lack money for the necessary drugs.

I have no one in this world to help me. My father is a drunkard, my mother died from tuberculosis and even my sister is tubercular. She has been put out of one sanitarium because they cannot keep her after three years. We are trying to get her admitted here, at the sanitarium of Lamia, but she does not even have the fare to come, let alone money to pay for medicine.

My three little brothers at home go about in the streets begging for bread. Some people help them; some chase them. Poor little fellows, they often come home crying and go to bed hungry. They are ragged and barefoot because no one cares for them. My father is a slave of drink and does nothing for his motherless children.

In spite of the seeming hopelessness of our situation, I am looking to Jesus for help. I know that it is in His name that those of you who read this letter will want to respond. I think I have said enough. There are no more words to describe our plight. May God have mercy on us. With love,

EVA BAGGOU

We have "no more words" to describe this situation, either, but we know that you share our heartache and deep pity for this suffering girl and her family. The medicine for her and her sister will cost $50 to provide, and $10 will purchase locally 80 lbs. of nourishing food. We invite you, our reader, to respond to this pathetic appeal and to hundreds of others like it. You may help through the American Mission to Greeks, Inc., Dept. PS, P. O. Box 423, New York 36, N. Y., Rev. Spiros Zodhiates, General Secretary. (In Canada: 90 Duplex Ave., Toronto 7, Ont.)

This Mission is also reaching the souls of the thousands of tubercular people in Greece by providing Bibles and New Testaments for them in the Greek language. While we are concerned about the tragedy of the suffering body, we must not forget the plight of the sinful heart.

Adv.

BOOKS Briefly Noted

LEARNING TO HAVE FAITH, *by John A. Redhead. Abingdon Press, 128 pp., $2.00*

Fifteen brief messages of reassurance by the pastor of First Presbyterian Church of Greensboro, North Carolina. He has preached in the summer on the National Radio Pulpit and the Columbia Church of the Air. His sermons are filled with nuggets and illustrative material and usually follow the pattern of an introduction and three or four points on various aspects of his topic.

THE LIFE TO LIVE, *by Frederick M. Meek. Oxford University Press, 151 pp., $3.00*

These sermons were preached in Old South Church (Congregational) in Boston during two Lenten seasons by the author, who is pastor of the church. These messages are based on the Beatitudes and sayings or experiences of Jesus.

RECREATION LEADER'S HANDBOOK, *by Richard Kraus. McGraw-Hill, 299 pp., $4.75.*

A useful handbook of the McGraw-Hill series in health education, physical education, and recreation. This book attempts to provide games, songs, dances, and dramatic activities along with suggestions on how to present these recreational activities most effectively.

THE SECRET OF EFFECTIVE PRAYER, *by Helen Smith Shoemaker. Fleming H. Revell Co., 158 pp., $2.00*

A book on the important subject of prayer, whose purpose is to serve as a practical aid to laymen in their personal prayer lives. The author has organized prayer groups and writes out of her personal experience.

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INDIA TODAY! *by Jack Fin Bethany Press, 208 pp., $4.25*

In attractive format, this book brief account of what is happenin day in a nation of most strategi nificance in Asia. The author is a dent of archeology and the histo religions and well-known for his ings in these fields. At present director of the Palestine Institu Archeology. A helpful bibliog about India is included.

ALL IN ONE DAY: Experience Insights, *by Hilda Libby Ives. Wheelwright Co., 155 pp.,*

In narrative style, this is an ac of the experiences and insights woman ordained to the minist 1926. She has served as pastor number of rural parishes in Main was a delegate to the Ecumenical ference at Madras, India in 1938.

SELECTIONS FROM JOHN LEY'S "NOTES ON THE TESTAMENT", *by John La Alec R. Allenson, 219 pp.,*

An interesting selection of We notes, arranged according to the jects of systematic theology. This be a useful guide to the study of ley's *Notes on the New Testame* self, and it highlights Wesley's ments in this work on some of the doctrines of the church.

AUGUSTINE: CONFESSIONS ENCHIRIDION, *translated edited by Albert C. Outler. minster Press, 423 pp., $5.00*

The editor points out that "toda the important theological revival o own time, the influence of Augusti obviously one of the most potent productive impulses at work." this book containing two of Augus important works—one perhaps his loved work—is welcomed as havi new timeliness. This is Volume continuing the "Library of Chri Classics Series."

DANISH REBEL, *by Johannes K sen. Muhlenberg Press, 242 $3.50*

A brief and popular account o of the important religious figur Denmark is given here. Grun was an older contemporary of Ki gaard and his opponent. Some o important differences between two men are mentioned in this but not explored deeply. It is inte ing, however, to read of another Dane who helped produce impo changes in education, church, and ernment in his native Denmark.

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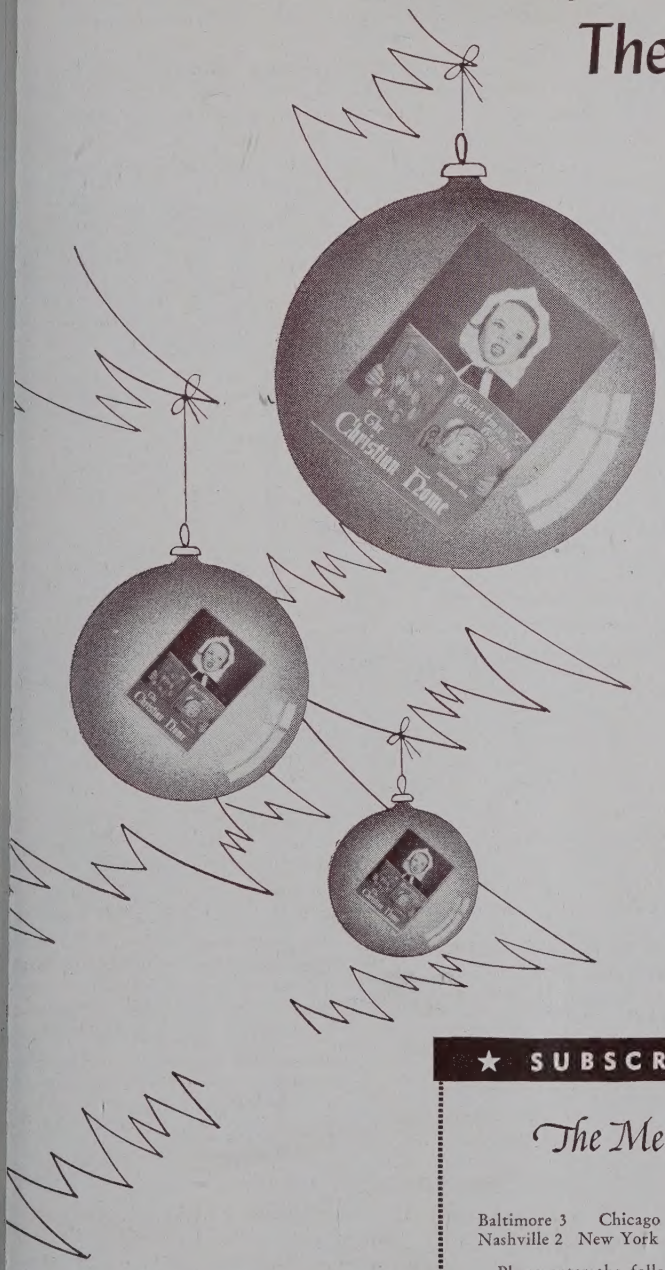

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Today's Prophets

In spite of all the propaganda which may be directed against the prophet, it seems inconceivable that the masses should allow themselves to be regimented into opposing those prophets who would really bring benefit to them. Here the working of the average mind is an important consideration. It is a regrettable fact that most individuals fear the future and are afraid of change. In their complacency, most people either worship the present or long for the past. In living for the future, the prophet speaks a language which the average person does not understand. So the masses can often be fooled into thinking that the prophet is bad and destructive.

Today people have grown in one way more humane, but in another way more cruel. In only rare cases do we kill the prophets in these times. Instead, they are smeared and slandered until their influence is weakened and they become powerless. It is important that people should learn not to be fooled by those who, for selfish reasons, malign the prophets.

—Rolland Emerson Wolfe, in *Men of Prophetic Fire* (Beacon Press)

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